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Thesis

THE FUNDAMENTAL RELIGIOUS CONCEPTS OF AMOS AND HOSEA

by

Hugh Wallace Glenn

(A.B., Pasadena College, 1932)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

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BY

DR. J. H. HARRIS

(M.D., University of California, 1912)

Presented to the Faculty of the

Stanford University in partial fulfillment of the

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INTRODUCTION

The purpose of this thesis is to show the fundamental religious concepts of Amos and Hosea, and also to make a comparison and contrast of them.

In its scope this thesis will necessarily include a consideration of the literature of each of the prophets bearing their names, in order to determine the authentic passages, as certain passages, for reasons which will be stated, do not seem to be valid. Other Hebrew writings, such as the Books of Kings and Chronicles, will be examined in getting the proper setting of each of the prophets' messages. Then in order to confirm these historical documents and sources, a brief study will be made of Archaeology, which will establish certain important dates, characters and events.

To really catch the significance of the Prophets, it is necessary to know and understand the historical background of the eighth century in which Amos and Hosea ministered. This will include a study of the political, civil, social and economic and religious situations leading up to and during the prophets' labors.

No less important in understanding the spirit of their messages is the knowledge of their personal lives and characters.

The major religious concepts found in the messages of Amos and Hosea, as they naturally grew out of their experiences,

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No less important in understanding the spirit of their messages is the knowledge of their personal lives and characters.

The major religious concepts found in the messages of Amos and Hosea, as they naturally grew out of their experiences,

will be discussed at length. Such fundamental religious concepts as God, Sin, Mercy, Righteousness and Justice, Salvation, and the Final Outcome of Things will be considered.

Then these religious concepts will be compared and contrasted to see wherein their messages differ and the contributions each made to religion.

particular passages which, strictly on account of their supposed inconsistency with the historical or the theological conditions of the age of Jesus, have been rejected as later additions to the original text of the Gospels. Only the passages that have an overwhelming amount of evidence against them will be rejected and considered as authentic. The title list; the "Q" passage" 1:1, 2; and the "Logos passage" 1:1-3 will be discussed in this chapter. A survey of the criticism will be made to show the disagreement of modern scholarship on the "Q" passage.

Dr. E. E. Ellis lists many texts and rejects or questions the authenticity of certain texts the following:

1. Luke questioned 1:1-3; 4:16; 9:1-2; 9:3-8.
2. Wallis (1903) rejects the addition 1:1-3; 1:1-3; 1:1-3; 1:1-3.

3. Weiss & W. E. Smith, Primitive Christianity, 1900, p. 191; on

1. Weiss, E. E., Jesus and His Age, p. 119.
2. Weiss, E. E., Jesus and His Age, p. 119.
3. Weiss, E. E., Introduction to the Literature of the N.T., p. 119.

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CHAPTER I. EXAMINATION OF THE SOURCES OF AUTHENTIC PASSAGES.

A. The Book of Amos.

Dr. S. R. Driver¹ and Dr. W. R. Harper² agree that the Book of Amos as a whole is above suspicion and as well preserved as any in the Hebrew text. There are, however, particular passages which, chiefly on account of their supposed incompatibility with the historical or the theological conditions of the age of Amos, have been regarded as later additions to the original text of the prophecy. Only the passages that have an overwhelming amount of evidence against them will be rejected and considered unauthentic. The title 1:1; the "Judah passage" 2:4,5; and the "hope passages" 9:8-15 will be discussed in this chapter. A survey of the criticisms will be made to show the disagreement of modern scholarship on the disputed passages.

Dr. S. R. Driver³ lists among those who reject or question the authenticity of certain parts the following:

1. Duhm questioned 2:4-5; 4:13; 5:8-9; 9:5-6.
2. Wellhausen (1892) rejects in addition: 1:9-12; 3:14b; 5:26; 6:2; 8:6,8,11,12; 9:8-15.
3. Cheyne in W. R. Smith, Prophets, 1895, p. XVf; on

1. Driver, S. R., Joel and Amos, p. 119.
2. Harper, W. R., Amos and Hosea, p. XXIII.
3. Driver, S. R., An Introduction to the Literature of the O.T., p. 318.

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3. Cheyne in W. R. Smith, Prophecy, 1895, p. XVI; on

1. Driver, S. R., Joel and Amos, p. 119.
 2. Harper, W. R., Amos and Hosea, p. XXIII.
 3. Driver, S. R., An Introduction to the Literature of the O.T., p. 315.

5:26; 9:8-15; (see also "Expositor", January 1897, p. 42ff) rejects 1:2; 2:4,5; 4:13; 5:8,9,26; 8:11,12; 9:5,6,8-15.

4. G. A. Smith¹ in "The Book of the Twelve Prophets" at least suspects:

- a. The oracle against Edom 1:11-12 p. 129f.
- b. Oracle against Judah 2:4-5 p. 135f.
- c. Such passages as 4:13; 5:8-9; 9:5,6 p. 201ff.
- d. Passages containing phrase "God of Hosts" 5:14-15 p. 168f.
- e. Reference to Calneh, Hamath and Gath 6:2 p. 173.
- f. Reference to virgins and young men who faint for thirst 8:13 p. 185, and definitely rejects 9:8-15 hope of final restoration of God's people p. 190ff, 308ff.

5. W. R. Smith² in his Prophets, 1882, defended 2:4,5; 4:13; 5:8-9; 9:5,6 and was upheld by Kuenen in 1889.

The title 1:1 must be rejected as being written by Amos, for, it is not only written in the third person, indicating it is a later statement about him, but there seems to be no valid reason why he should be concerned about

1. Smith, G.A., The Book of the Twelve Prophets, p. 135.
 2. Smith, W. R., The Prophets of Israel, p. 398.

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2:22; 9:8-13; (see also "Expositor", January 1897.

Uzziah, King of Judah, when the burden of his message was aimed directly at Israel.¹ The title will be referred to in order to fix the approximate date of Hosea.

The Judah passage 2:4-5 is questioned, partly on account of its Deuteronomic style, as its composition is assigned to the 7th century B.C; partly because of the general and conventional character of the indictment brought in it against Judah, which contrasts strongly with the forcible and specific charges laid against the other nations in survey. "The resemblances with Deuteronomy are not, however, particularly close; and phrases approximating to those used in it must have been current previously."²

W. R. Smith observed that "to reject the Torah (or direction) of Jehovah" is shown by Isaiah 5:24 to have been a pre-Deuteronomic expression; and "the statutes of God and His Torah appear together just as here in the undoubtedly ancient narrative Exodus 18:16, where also the reference is similarity to the ordinances of civil righteousness."³ It would have been strange, had Amos excepted Judah in his survey of the nations which had incurred Jehovah's displeasure (cf 3:1 and 6:1): the terms of the indictment are no doubt general; but both counts in it are supported by the testimony of Isaiah, 20-30 years afterwards, Isaiah

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5:7-24 and 2:6-8,18,20; and Amos may have desired to reserve the more pointed and definite charges in order to lay them against Israel. There remains one very important section, the "hope passage", 9:8b-15, to be discussed and rejected as coming from the hand of Amos.

J. M. P. Smith regards the closing passage of the book 9:8b-15 as a later addition for he cannot find in Amos any¹ "confident portrayal of a glorious future."

H. P. Smith criticizes the final vision of Amos because there is a relenting on the part of Jehovah after judgment² and destruction was pronounced. Further, that the passage concerns itself with things in which Amos shows no interest elsewhere; the ruined house of David, the return of Israel³ from Captivity.

W. R. Harper⁴ states that we cannot prove that Amos saw in the future a brighter picture, and cites many reasons for denying the "hope passage".

1. The picture of the restoration is inconsistent with Amos' repeated announcements of entire destruction (5:1,2; 9:1-4,7).
2. There is a favorable attitude towards Judah, as distinct from Israel, which is not characteristic of Amos.

1. Smith, J.M.P., The Prophets and Their Times, p. 79.
 2. Smith, H.P., The Religion of Israel, p. 137.
 3. Ibid., p. 217.
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3. The emphasis laid upon material blessings is inconsistent with the attitude of Amos, whose message is ethical.
4. The fact that the passage echoes later writings.
5. The abruptness of transition from the announcement of destruction to the promise of restoration in 5:8b.
6. The passage seems to look back upon a ruined nation.
7. Amos contemplates an exile in Assyria, not a scattering among the nations as here.

Therefore, such a weight of evidence against this passage makes its acceptance impossible.

B. The Book of Hosea.

Until very recent times the Book of Hosea, in its present form, was commonly ascribed to the prophet whose name it bears; few, if any, passages were questioned as later additions or interpolations. However, with the advance of critical scholarship an increasing number of passages have come to be questioned. Dr. Harper tells us that the text of Hosea is one of the most corrupt in the Old Testament, for the number of passages which almost defy¹ interpretation is very large. Prof. H. W. Robinson says, "The alleged secondary elements, apart from words and

1. Harper, J.R., Amos and Hosea, p. cixiii.

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1. Harper, L.S., Amos and Hosea, p. clix.

sentences of minor importance, may be grouped as follows:

(1) References to Judah; (2) Passages that picture the glory of the future; (3) phrases and sentences of a technical archaeological or historical character, inserted by way of expansion or explanation; (4) miscellaneous glosses and interpolations for which no special motive may be discovered.

¹ The only passages that will be considered unauthentic are those in which there is considerable amount of evidence against them. The title 1:1; the "Judah passages" 1:7; 4:15; 6:11; 8:14; the "hope passages" 8:14 and the epilogue 14:9. A survey of the criticisms will be made to show how impossible it is for modern scholars to agree on the disputed passages.

² J. A. Bewer tells us that the earlier Judean editor makes Hosea's message apply to Judah as well as Israel in 5:10, 12-14; 5:4,11; 8:14; 10:11; 12:2, also that the later editor added the hopeful words in Judah 1:7-10, as well as some favorable references such as 3:5; 4:15; 11:12b.

³ J. M. P. Smith feels that only the "hope passages" which he refers to are "in all probability the product of later editors" 1:10-2:1; 2:14-16,18-23; 3:5; 11:8-11; 14:4-9, but he regards 14:1-3 as "in keeping with the entire passage."

1. Abingdon Bible Commentary, Introduction to Hosea, p. 761.

2. Bewer, J. A., The Literature of the O.T., p. 96.

3. Smith, J.M.P., The Prophets and Their Times, p. XVII.

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1. Abraham Blau's Commentary, Introduction to Hosea, p. 761.
2. Haver, J. A., The Literature of the O.T., p. 96.
3. Smith, J. M. P., The Prophecy and Their Times, p. XVII.

1

S. R. Driver¹ rejects several passages because they express ideas alien to Hosea's historical or theological position, and because they appear to interrupt the connection of thought, and are regarded as later additions to the original text by several scholars. Stade will not accept 1:7; 1:10-2:1; 3:5; 4:15a and 8:14. Wellhausen rejected in addition 2:16; 6:11; 7:1; 10:13b; 14:1-9 as well as a few less important phrases elsewhere.

2

MacFadyen² notes the interruption in the context because of 1:10-12; an outlook on Messianic days which considers Judah as well as Israel, presupposes the exile of Judah, and anticipates 2:21-23, and, therefore, does not allow it to be created by Hosea; nor can 1:7, which is quite irrelevant and appears to refer to the deliverance of Jerusalem from Sennacherib in 701 B.C.

As all scholars do not doubt the same passages, this thesis will be confined to the passages that shall follow. The title 1:1 will be rejected because it makes Hosea a contemporary of Isaiah and his period of prophesying extend over a period of practically a century 728-686 B.C. The title is not in its original form.

1. The title infers that the two historical periods suggested by the grouping of the Kings of the north and

1. Driver, S.R., Introduction to the Literature of the O.T., p. 306.
2. MacFadyen, J.E., Introduction to the O.T., p. 179.

1. Driver, S. F., Introduction to the Literature of the O.T., p. 303.
2. MacRabban, J. E., Introduction to the O.T., p. 179.

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thesis will be confined to the passages that shall follow.

As all scholars do not doubt the same passages, this

of Jeremiah from Sennacherib in 701 B.C.

quite irrelevant and appears to refer to the deliverance

allow it to be created by Hosea; not can 1:7, which is

Judah, and anticipates 2:21-23, and, therefore, does not

side as well as Israel, presupposes the exile of

cause of 1:10-12; an outlook on Messianic days which con-

MacRabban notes the interruption in the context be-

as a few less important phrases elsewhere.

jected in addition 2:16; 6:11; 7:1; 10:13b; 14:1-2 as well

accept 1:7; 1:10-2:1; 3:5; 4:15a and 8:14. Wellhausen re-

to the original text by several scholars. Stade will not

nation of thought, and are regarded as later additions

position, and because they appear to interrupt the con-

express ideas alien to Hosea's historical or theological

1. S. W. Driver rejects several passages because they

south synchronize. "It is certain that Jeroboam II of¹ Israel died before his contemporary Uzziah of Judah."

2. It is probable that if Hosea were from the north he would not date his prophecy by the reigns of the Kings of the south.

3. It is evident that chapters one to three belong to the reign of Jeroboam II and chapters four to fourteen belong to the period of anarchy that follow. Thus, it is strange that Uzziah of the later date should precede Jeroboam of earlier date.

4. Hosea refers to Gilead (6:8; 12:1) with the implication that it is Israelitish and no reference is made as to a judgment having taken place. This would place the prophecies not later than 734 B.C., when Tiglath Pileser carried the inhabitants of the trans-Jordanic area into² Assyria. Further, Hosea makes no mention of the attack upon Judah by Pekah which took place in 735 B.C. It is thought a later scribe prefixed the title to the book and appended the names of the Judean Kings.

We turn now to a consideration of the references made to Judah, especially those which are favorable to Judah as over against Israel. Cannon G. H. Box feels that 1:7; 4:15³ and 11:12b are interpolations. G. A. Smith rejects these

1. Cheyne, T.K., The Book of Hosea, pp. 11-12.

2. II Kings 15:29.

3. Peake, A.S., A Commentary on the Bible, Box, C. G. H., Hosea, p. 534.

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2. 11 Kings 15:29.
3. Pekah, 2:2, A Commentary on the Bible, Box, G. H., Hosea, p. 254.

outright because they are obviously intrusive in a prophecy dealing only with Israel, and it clearly reflects the deliverance of Judah from Sennacherib in 701. Thus, it cannot be held for anything but an insertion of a date subsequent to that deliverance, and introduced by a pious Jew¹ to signalize Judah's fate in contrast with Israel's. Also, he continues by saying that these must be rejected because ". . . Hosea nowhere else makes any distinction between Ephraim and Judah."²

J. A. Bewer³, F. C. Eiselen⁴, and S. R. Driver⁵ agree that these passages were added by a later writer. W. R. Harper⁶ remarks that in some instances Judah has been substituted for Israel or Ephraim. It would be unfair to say that Hosea wrote none of the "Judah passages". However, the passages showing a definite partiality of Jehovah toward Judah cannot be accepted because, being a citizen of the northern Kingdom, he would not feel that Judah was any better in the eyes of Jehovah than his own country. Therefore, 1:7; 4:15; 8:14; 11:12b must be rejected as showing partiality to Judah.

1. Smith, G.A., The Twelve Prophets, p. 213.
2. Ibid., p. 224.
3. Bewer, J.A., The Literature of the O.T., p. 96.
4. Eiselen, F. C., The Prophets Books of the O.T., Vol. 2, p. 359.
5. Driver, S. R., Introduction to the Literature of the O.T., p. 306.
6. Harper, W.R., Amos and Hosea, p. 236.

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6. Harper, W. K., Amos and Hosea, p. 226.

The "hope passages" cannot all be quoted or discussed. However, all shall be accepted in this thesis except 3:5; 6:11 and 8:14. J. M. P. Smith criticizes these passages and says that they are "in all probability other products of later writers".¹ The "hope passages" must rest upon the interpretation of the story of Hosea's marriage in 1:2-9 and 3:1--4. If we should deny the integrity of this tragic experience to Hosea, the message of love and hope which is at the very heart of his words would have found no place and Israel could never have seen beyond hopeless retribution and doom to the love and hope so finely expressed especially in 14:1-8 and as an echo of the spirit and aim of all that goes before.

The epilogue 14:9 is regarded by Dr. Scott as being entirely harmonious with his message and is thought of as "the sum and substance of Hosea's message".² However, Dr. Harper³ says it is a later addition and gives several reasons:

1. The reference to Judah is uncalled for.
2. The style resembles Amos rather than Hosea.
3. The natural conclusion of the discourse is in verse 13; verse 14 only weakens the climax.

1. Smith, J.M.P., The Prophets and Their Times. p. xvii.
2. Scott, M., The Message of Hosea, p. 78.
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4. The thought of Jehovah as Israel's creator is unexpected in Hosea's time.

Therefore, this passage is rejected for the above reasons.

C. The Books of Kings and Chronicles.

The Books of Kings embrace the history of Israel from Solomon (973-933) to the release of Jehoiachin from prison in Babylon in 562 B.C. We have in Kings brief summaries of the reigns of all the kings, forming the framework of the whole book. They were taken from "the Chronicles of the Kings of Israel or Judah by the compiler whom we may call the author of Kings."¹ In addition, he enriched his narratives which called forth prophetic activity. These are probably taken from Lives of the Prophets.² The passages were written from the Deuteronomic point of view and interests. The Priestly element is of very limited extent,³ consisting of inserted words, phrases or verses. Kings is not satisfactorily arranged but its chronology is established in Assyrian Chronology, which makes Kings a trustworthy source. Dr. Mitchell well remarks that it is "valuable to those who know how to handle it."⁴

The Books of Chronicles consist of a series of geneal-

1. Abingdon Bible Commentary, p. 413.
2. I Kings 13:1-32; 14:1-18; 18:1-46.
3. Creelman, H., An Introduction to the Literature of the Old Testament, p. 55.
4. Mitchell, H.G., Amos, p. 14.

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1. Apocryphal Bible Commentary, p. 415.

2. I Kings 15:1-32; 16:1-18; 18:1-48.

3. Greenman, B. J. An Introduction to the Literature of the

Old Testament, p. 58.

4. Mitchell, W. B., *Amos*, p. 14.

ogies and other statistics from Adam to the decree of Cyrus in about 529 B.C. "It is written from the standpoint of view of those interested in the religious institutions of the Jewish people."¹ It is a restatement of an earlier history of Judah, as only the barest references are made to the Northern Kingdom. "The Chronicles' chief source is from I and II Kings, from which he makes numerous extracts, but reflects his own mental and theological outlook."² II Chronicles runs parallel to I and II Kings and is a supplement, not a substitute. Kings is the older book and is superior as a historical source. "Wherever the same events are narrated, Chronicles depends on Kings."³ It is necessary to go outside Kings and Chronicles for chronological evidence.⁴ However this does not mean that the traditions and narratives are not authentic because they are adequately supported by other biblical writings and Assyrian inscriptions.

D. Archaeology.

Research in the field of Archaeology has cleared up many of the difficulties in the Scripture as concerning chronology and history. Inscriptions from ancient monuments confirm dates and locations, Kings and events, and the political, social and religious conditions of the eighth century prophets. Valuable light has been thrown on the books of

1. Creelman, H., An Introduction to the Literature of the Old Testament, p. 62.
2. Abingdon Bible Commentary, p. 439.
3. Ibid., p. 412.
4. Barnes, W.E., The Two Books of Kings, p. xxvii.

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1. Greenfield, L. M. Introduction to the Literature of the Old Testament, p. 52.
2. Abraham, Bible Commentary, p. 432.
3. Idem, p. 412.
4. Harmon, E. H. The Two Books of Kings, p. xxvii.

Kings especially upon which this thesis depends for correct dates, events and to reveal the conditions of that day. The Assyrian black obelisk, set up by Shalmaneser III, tells of the tribute that Jehu, King of Israel in 842 B.C., gave to him. The Old Testament is silent.

The inscription of Tiglath-pileser III and Sargon gives us light on the last days of Israel's Kingdom. The Assyrian inscriptions enable us to correct the unsatisfactory chronology of this period. Tiglath-pileser mentions in his records no less than four Kings by name: Jehoahaz, Menahem, Pekah, and Hoshea, from whom he received tribute, which confirms II Kings 16:8; 15:19ff; 15:29ff; and 17:3-6.

Sargon, who succeeded Shalmaneser V, tells of his seizure of Samaria in 722 B.C. that is recorded in II Kings 17:3-5. These inscriptions are convincing and are considered as authentic.

E. Conclusion:

For reasons already stated, the following passages in Amos will be regarded as insufficiently authoritative for use: the title 1:1, the "Judah" passage, 2:4,5; and the "hope" passage, 9:8^b-15.

In Hosea the following passages will be excluded for various reasons already stated. The title 1:1; passages showing definite partiality toward Judah, 1:7; 4:15; and 11:12b; 3:5 is too Messianic; 6:11 refers to the captivity; 8:14 weakens the climax, and 14:9 is an added word.

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The Books of Kings and Chronicles are accepted as historical but corrections must be made chronologically.

Archaeology spoke in the Assyrian language when the Old Testament was silent. It has confirmed important dates, characters, and events, and conditions of that age which are pertinent to this thesis.

Ahaziah of Judah. He also succeeded the royal family of Israel and Judah. The great blow was struck when he practically destroyed Baal worship out of Israel. His reign was disastrous for he continued to permit the Baal-worship introduced by Jeroboam I. Jehu took as his motto "to walk in the way of Jehoshaphat" and "Israel was not left". Israel, under King Jehu, became a vassal of Shalmaneser III, King of Assyria, in 842 B.C. Jehu is the first King to be mentioned on the Assyrian monuments. On the black obelisk of Shalmaneser III, where he inscribed his Syrian victories, Jehu is represented as paying tribute. Above the various panels in another inscription that Jehu paid silver, gold, a golden bowl, a golden axlet, a golden lion, golden pitchers, bars of lead, a sceptre for the hand of the King, and spear shafts. On the same black obelisk a campaign is described in 842 in which Hazael of Damascus was attacked.

1. II Kings 8:7-15; 9:1-10:36.

2. II Kings 10:28.

3. II Kings 10:31.

4. II Kings 10:28.

5. Barton, A.S., Archaeology and the Bible, p. 303.

6. Ibid., p. 303.

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CHAPTER II: HISTORICAL BACKGROUND OF EIGHTH CENTURY ISRAEL AND JUDAH.

A. The Political Situation.

¹
Jehu became the tenth King of Israel (843-816 B.C.) at the hand of Elijah to execute vengeance upon the wicked house of Ahab. He murdered King Jehoram of Israel and King Ahaziah of Judah. He also massacred the royal family of Israel and Judah. The great blow was struck when he practically destroyed Baal worship out of Israel.² His reign was disastrous for he continued to permit the bull-worship introduced by Jeroboam I. Jehu took no heed "to walk in the way of Jehovah"³ and "Israel was cut off".⁴ Israel, under King Jehu, became a vassal of Shalmaneser III, King of Assyria, in 842 B.C. Jehu is the first King to be mentioned on the Assyrian monuments. On the famous black obelisk of Shalmaneser III, where he inscribed his Syrian victories,⁵ Jehu is represented as paying tribute. Above its various panels is another inscription that Jehu paid silver, gold, a golden bowl, a golden goblet, a golden ladle, golden pitchers, bars of lead, a sceptre for the hand of the King, and spear shafts.⁶ On the same black obelisk a campaign is described in 842 in which Hazael of Damascus was attacked

1. II Kings 8:7-15; 9:1-10:36.
2. II Kings 10:28.
3. II Kings 10:31.
4. II Kings 10:32.
5. Barton, G.A., Archaeology and the Bible, p. 363.
6. Ibid., p. 363.

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1. II Kings 9:1-10:26.
2. II Kings 10:28.
3. II Kings 10:31.
4. II Kings 10:32.
5. Barton, G.A., Archaeology and the Bible, p. 383.
6. Ibid., p. 383.

and he lost over a thousand chariots and sixteen thousand¹ men. Another panel describes the fifth campaign in 839 B.C.² where Shalmaneser declares he captured four cities of Hazael.³ In still another inscription, which gives the summary of his wars, the King of Assyria tells of pursuing Hazael to Damascus, his capital city, which he successfully held against him.⁴ Nothing daunted Hazael who came out again and took away Israel and all the lands east of Jordan. "Shalmaneser III was no infallible protection against Syria."⁵ Hazael in 839 B.C. routed his formidable foe and turned his attention toward weak Israel.⁶ The prophet Amos wrote fifty years later how the Syrians threshed Gilead with threshing instruments of iron.⁷

Then Jehu's son, Jehoahaz, (816-800 B.C.) reigned but under Syria's power. He was a weak King and conditions in Israel grew worse. Hazael went as far as "Gath and took it."⁸ In Jehoash's reign (800-785 B.C.) Hazael was given all the gold and treasures of the temple to spare the city.⁹ Hazael became the mightiest of the rulers of Damascus. Under his strong hand the whole country was subject to Syria. He was master of Judah under Jehoash and of Israel under Jehoahaz.

1. Ibid., p. 362.

2. Ibid., p. 363.

3. Ibid., p. 363.

4. Abingdon Bible Commentary, p. 732.

5. II Kings 32:33.

6. Amos 1:3.

7. II Kings 13:1-9.

8. II Kings 13:10-14:16.

9. II Kings 12:18.

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1. Ibid., p. 382.
2. Ibid., p. 382.
3. Ibid., p. 382.
4. Volaston Bible Commentary, p. 732.
5. II Kings 32:33.
6. Amos 1:8.
7. II Kings 13:1-9.
8. II Kings 13:10-14:16.
9. II Kings 13:18.

In the midst of Hazael's sovereignty Jehovah gave Israel¹ a "Saviour" in the King of Assyria. Jehoash¹ became King of Israel, who became a creditable ruler under the prophet Elisha's guidance. Jehoash recovered the cities taken by Syria and extended their borders to Edom and Philistia, reducing the people to subjection and laying them under tribute.

Assyria began to suffer a decline. Adad-nirari III (810-782) deposed his mother, Semiramus, and ruled. An Assyrian inscription states that he not only gained control² of the "Upper Sea and the Mediterranean", but also forced the Hittite land, Amorite territory, Tyre, Sidon, Israel, and Edom to pay tribute; and made Palestine recognize his suzerainty.³ Israel, which had been so oppressed by Syria,⁴ now hoped for Assyrian aid against Damascus and Judah.

Adadnirari was a contemporary of Jehoahaz and Jehoash of Israel, and of Joash and Amaziah of Judah.⁵

Amaziah⁵ (798-780), the son of Joash, began his reign and "the Kingdom was established in his hand". Taking advantage of Judah's troubles, an Edomite army made a raid, but was caught in the valley of Salt, and pursued up into the hills; their rock-girt metropolis Sela was taken and the prisoners hurled to their death from the top of the

1. II Kings 13:1-9.
2. Olmstead, A.T., Assyrian Wars, p. 442.
3. Smith, H.P., History of Israel, p. 414., and Barton, G.A., Archaeology of the Bible, p. 366.
4. Cornill, C.H., History of the Prophets of Israel, p. 96.
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1. II Kings 13:1-9.
2. Oakes, A.T., Assyrian Wars, p. 448.
3. Smith, R.E., History of Israel, p. 414, and
4. Barton, G.A., Archaeology of the Bible, p. 588.
5. Cornhill, G.E., History of the Prophets of Israel, p. 98.
6. II Kings 14:1-20; II Chronicles 25:1-28.

cliffs.¹ He brought back the gods of the Edomites and worshiped them.² Jehoash, King of Israel, had been winning victories over the enfeebled Syrians. These Kings, bold of their success, turned their arms against each other when Amaziah challenged Jehoash to fight.³ Amaziah suffered a serious defeat and Israel broke down the wall and carried away the treasures of the palace and temple. Amaziah, who had brought disaster on Judah, was finally assassinated by conspirators from Jerusalem. Samaria ruled supreme in Palestine and held tributes for the fidelity of the south.⁴

Near the end of Adad-nirari III's reign, he saw his revenge of Damascus. He received tribute, but with it went an unrecognized curse, the pestilence, which, as Amos puts it,⁵ Jehovah had sent among the Hebrews from the road of Egypt. Assyria was in rapid decline. "The bubonic plague was prevalent in the Assyrian home land, Haldians penetrated within twenty-five miles of Nineveh, the conquests in the mountains were lost, Babylonia slipped away into anarchy, yet the Syrian expeditions were continued by Shalmaneser IV (782-772), who reached the Cedar lands in 775 B.C. and in 773 B.C. marched against Damascus."⁶ As Assyria advanced Syria was obliged to withdraw her forces from Palestine for

1. Olmstead, A.T., History of Palestine and Assyria, p. 414.
2. II Chronicles 25:11-24: II Kings 14:7.
3. II Kings 14:9.
4. II Chronicles 25:27,28.
5. Amos 4:10.
6. Olmstead, A.T., History of Assyria, p. 169.

1
He brought back the gods of the Hittites and wor-
2
shipped them. Jehoshaphat, King of Israel, had been winning
victories over the encroaching Syrians. These Kings, bold of
their success, turned their arms against each other when
3
Assyria challenged Jehoshaphat to fight. Assria suffered a
serious defeat and Israel broke down the wall and carried
away the treasures of the palace and temple. Assria, who
had occurred disaster on Judah, was finally assassinated by
consortators from Jerusalem. Samaria ruled supreme in Israel
4
time and held tribute for the fidelity of the south.
Near the end of Ahab-nabaz III's reign, he saw his re-
venge of Damascus. He received tribute, but with it went
an unrecognized curse, the pestilence, which, as Amos fore-
5
told, Jehoshaphat had sent among the Hebrews from the road of
Egypt. Assyria was in rapid decline. "The Babylonian plague
was prevalent in the Assyrian home land, Hittites penetrated
within twenty-five miles of Nineveh, the conquests in the
mountains were lost, Babylonians slipped away into anarchy,
yet the Syrian expeditions were continued by Sennacherib IV
(752-722), who reached the Cedar lands in 722 B.C. and in
6
722 B.C. marched against Damascus." As Assyria advanced
Syria was obliged to withdraw her forces from Palestine for

1. Olmstead, A.T., History of Palestine and Assyria, p. 414.
2. II Chronicles 35:11-24; II Kings 14:7.
3. II Kings 14:9.
4. II Chronicles 35:27, 28.
5. Amos 4:10.
6. Olmstead, A.T., History of Assyria, p. 189.

Ashurdan III was continuing the Assyrian advance in Syria, but civil wars broke in Assyria and he had to give it up. Assyria continued to lose her hold on the north until Tiglath-Pileser III (745-747 B.C.) marched forth capturing Arpad, and then Hamath, then to Damascus, and through Palestine, to Philistia.¹

Syria was broken by the Assyrian invasion, and Assyria was occupied with problems at home. There was no oppressor.² The long reign of Agariah or Uzziah (780-740 B.C.) marks an upward trend in Judah's fortunes. He conquered the Philistines, Arabians, and the Ammonites. He built fortifications and encouraged husbandry; but when he became strong, "his heart was lifted up to his destruction, he transgressed against the Lord his God".

³ Jeroboam II (785-745) followed his father, Jehoash, as King of Israel. Under Adadnirari IV (810-782 B.C.) Assyria was strong enough to keep Syria's attention from Israel, and being herself disturbed by internal difficulties, could not push her conquests into Israel. He added Hamath and Damascus to Israel.⁴ Thus, he brought the nation temporary prosperity and enlargement of borders.

The prosperous reigns of Uzziah and Jeroboam II were followed by disaster. The Kingdom suffered from greed and

1. Olmstead, A.T., History of Assyria, p. 166.
2. II Kings 14:11-15; II Chronicles 27:1-9.
3. II Kings 14:23-29.
4. II Kings 14:25; Amos 6:14.

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1. Olschke, A.T., History of Assyria, p. 186.
 2. II Kings 14:1-15; II Chronicles 27:1-9.
 3. II Kings 14:23-28.
 4. II Kings 14:28; Amos 6:1-6.

oppression of its rulers and invasions of the Assyrians.

"The period that followed the death of Jeroboam II was one of increasing internal broils and bloody revolutions."¹

²Zechariah (744 B.C.) reigned six months and was murdered by ³Shallum, who became King. Shallum continued one month,

⁴when he was murdered by Menahem (743-737 B.C.) who ruled for six years. The obscure and scanty records of the reign of Menahem indicate that the usurper met with opposition.

Tiglath-pileser made his appearance in Palestine in 739 B.C. ⁵and King Menahem of Israel hastened to pay him tribute. In

line 50 of an Assyrian inscription Menahem, of Israel, and Rezin, ⁶of Damascus, are described as yielding to Tiglath-pileser.

This inscription tells us also that Tiglath-Pileser practiced upon others the system of deportation from which afterward Israel suffered. He removed thousands from their homes to distant parts of the empire. This was to prevent rebellion.

The money ~~he~~ received as tribute was extorted from all the mighty men of wealth in the land, and is in accord with

II Kings 15:19-22. Four times in this record the name,

Azariah, the Yadi, ⁷is mentioned, who has been referred to as King Uzziah of Judah. However, it probably refers to

King Azariah of northern Syria. If this is true, then for

1. Peritz, I.J., Old Testament History, p. 183.

2. II Kings 15:8-10.

3. II Kings 15:13,14.

4. II Kings 15:14-22.

5. II Kings 15:19.

6. II Kings 15:37.

7. II Kings 14:21; 15:1-27.

oppression of its rulers and invasions of the Assyrians.
 "The period that followed the death of Jeroboam II was one
 of increasing internal strife and bloody revolutions."¹
 Esarhaddon (744 B.C.) reigned six months and was murdered by
 Sennacherib, who became king. Sennacherib reigned one month,
 when he was murdered by Manasseh (745-744 B.C.) who ruled for
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1. Peritz, I. J., Old Testament History, p. 183.

2. II Kings 18:19-22.
 3. II Kings 18:19-22.
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 5. II Kings 18:19-22.
 6. II Kings 18:19-22.
 7. II Kings 18:19-22.

some reason Azariah and Judah did not pay tribute to Tiglath-pileser.¹ The fact that Menahem went to Assyria for help and the prophetic party went to Egypt involved Israel in the history of these two countries and later spelled its downfall.

Menahem was succeeded by his son, Pekahiah,² who owed his throne to his Assyrian overlord and who remained true to him. Hence, he became the victim of the Anti-Assyrian

patriots, led by Pekah,³ (736-734 B.C.) who murdered him and reigned in his stead. An Assyrian record relates Tiglath-pileser's campaign in 733-732 B.C. and shows how completely he had conquered the West. He overthrew Damascus and invaded northern Israel. This led to the overthrow of Pekah and the deportation of the people as captives to other parts of the empire. This confirms II Kings 15:29,30. Line 28 reads: "The country of the house of Omri (Israel). . . .

all its people, (and their possessions) I carried away into Assyria."⁴ Pekah formed an alliance with Rezin, King of Damascus, against Ahaz, King of Judah. They attacked Judah, but Ahaz sent to Tiglath-pileser for help. The King of Assyria came and slew Rezin, wrought havoc in Israel, and Pekah lost his life.

⁵
Tiglath-pileser placed Hoshea (733-722 B.C.) on the

1. Barton, G.A., Archaeology and the Bible, p. 368.

2. II Kings 15:23-26.

3. II Kings 15:27-16:9.

4. Barton, G.A., Archaeology and the Bible, p. 368.

5. II Kings 17:1-6.

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1. Barton, G.A., Archaeology and the Bible, p. 368.
2. II Kings 15:29-30.
3. II Kings 15:27-28.
4. Barton, G.A., Archaeology and the Bible, p. 368.
5. II Kings 17:1-6.

throne as a vassal King and, according to an inscription, he paid a tribute of "10 talents of gold. . . . and silver"¹ to him. Shalmaneser V (727-722 B.C.) succeeded Tiglath-pileser who continued to subdue Hoshea and put him under tribute. Hoshea tried to escape paying it by entering into an alliance with the King of Egypt. When Shalmaneser V learned this, he besieged Samaria for three years, as recorded in II Kings 17:3-5. Before the city fell, Shalmaneser had passed away and Sargon was on the Assyrian throne and completed the task. Again Assyrian records tell us that Sargon counted the fall of Samaria as his own victory. He said in part that he besieged and captured the people, then placed his governors over them. He also imposed taxes² and tributes upon them. These statements confirm II Kings 17:6 and 24ff. This ended the Kingdom of Israel as Amos³, the prophet, had foretold and Assyria marched on to the west.

As Assyria advanced, an alliance was sought by Israel⁴ with the Egyptian Pharaohs.⁵ Amos and Hosea both realized how futile it was to depend on Egypt for help against the Assyrians. Thus, when Tiglath-Pileser III marched into Palestine in 733-732 B.C., the Kings of Egypt were too involved in their own petty wars to give any assistance to Israel.⁶

1. Barton, G.A., Archaeology and the Bible, p. 368.

2. Ibid., p. 369.

3. Alford, C.H., Old Testament History and Literature, p. 111.

4. Amos 6:14; 8:14.

5. Hosea 7:11; 12:1.

6. Smith, H.P., Old Test. History, p. 224; II Kings 17:4.

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1. Barton, G.A., Archaeology and the Bible, p. 388.
2. Ibid., p. 389.
3. Albright, C.H., Old Testament History and Literature, p. III.
4. Amos 6:14; 6:15.
5. Hosea 7:11; 12:1.
6. Ibid., p. 384; II Kings 17:4.

B. The Civil Conditions.

With such conquests as were made by Jeroboam II for Israel and by Uzziah for Judah, naturally the fortunes of the country brought considerable changes within its domain. The nations had become wealthy commercial powers. The booty of war and profits of trade gave the country many resources, and aroused its people to great eagerness to be rich.

Accompanying these other developments was the growth of the towns and cities, and in them extensive building enterprise was carried on. Of ¹such we obtain a picture in Amos ²and also his contemporary Hosea. Moreover, in their building there was every display of luxury that the time could afford. There were the winter houses and the summer houses, some paneled with ivory. Then the furnishings were lavish. Such wealth represented rapine and oppression of ³the poor. In this same connection he speaks of the calamity ⁴that shall befall the elite of the capital.

Thus, the simplicity and general feeling of mutual understanding and helpfulness have passed into the more superficial and caste dividing tendencies of town and city life. As in modern times so then the city had come to full growth with all of its attendant evils.

1. Amos 5:11, 6:11.

2. Hosea 8:4.

3. Amos 3:15.

4. Amos 3:12b.

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1. Amos 5:11, 6:11.
2. Hosea 8:4.
3. Amos 5:13.
4. Amos 5:18.

C. The Social and Economic Conditions.

In the changing conditions of the time the middle class was fast disappearing, and in the place was the rich with all the attendant luxuries and the poor oppressed and downtrodden.¹ The wealthy feasted on the choicest in the land and engaged in revelry and carousals.² They lay garlanded and annointed on couches of ivory with silkened cushions.³ Their banquets were splendid. Rich music filled their halls as they feasted and used the choicest wines.⁴ Expensive oils and meats were used. The women were as responsible for these forms of vice, extravagance and immoralities⁵ as were the men because they urged them to do it.

Lost in the spell of intemperance and drunken revelry, they disregarded the poor. False measures and balances were in the hand of the merchant.⁶ The poor received no mercy. The rich took delight in wronging the needy and helpless and filled their palaces with the fruit of the violence.⁷ Moreover, the public tribunals were only means of exaction. They had so swallowed up the needy that they caused the poor to fail in their own efforts for self support; they connived to take from them all their living through deception of fraud in weights and measures.⁸

1. Amos 8:4.

2. Amos 6:7.

3. Amos 3:12.

4. Amos 6:4-6.

5. Amos 4:1.

6. Amos 8:5-6.

7. Amos 2:6,7.

8. Amos 8:5,6; Hosea 12:7.

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1. Amos 8:4.
2. Amos 8:7.
3. Amos 8:12.
4. Amos 8:4-6.
5. Amos 4:1.
6. Amos 8:5-8.
7. Amos 8:7.
8. Amos 8:6; Hosea 12:7.

D. The Religious Situation.

When we turn to the moral and spiritual conditions of the land we find no brighter picture; it becomes still darker. The prophets' condemnation of the religious practices gives us our information of the religious beliefs of the day. There was an established priesthood,¹ an elaborate ritual scrupulously observed,² free will offerings,³ an eschatology which spoke of doom for Israel's enemies and her own final supremacy,⁴ and the belief that Jehovah would not interfere with their prosperity as long as they gave⁵ tithes and sacrifices and observed taboos.

The Israelites allowed themselves to become engrossed with the lure and dazzle and practice of Baalim worship so that they lost a pure belief in Jehovah. Outwardly Israel was devoted to her national Deity, Jehovah; and to all appearances Jehovah was favoring them with prosperity. This high tide of prosperity aroused great religious enthusiasm and zeal which found expression in all kinds of exaggerated and borrowed forms of worship. The outward ordinances of worship were zealously observed at the various sanctuaries. Sacrifices and burnt offerings and meal offerings were brought in abundance. New moons and Sabbaths and festivals were observed. The joyful songs of the worshipers sounded in their

1. Hosea 4:49; 6:9.
2. Hosea 9:4,5; Amos 5:21-23.
3. Amos 4:5.
4. Amos 3:12; Hosea 1:11.
5. Amos 3:2; 5:18.

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- 2. Hosea 9:4; Amos 5:21-23.
- 3. Amos 4:5.
- 4. Amos 5:12; Hosea 1:11.
- 5. Amos 5:21; 5:12.

sanctuaries,¹ but Jehovah was not interested and their worship was not acceptable.² Jehovah wanted more than tithes and sacrifices.³ The holy places were profaned with immoral practices for they had turned the sanctuaries into prostitution.⁴ Amaziah, the priest, permitted calf worship⁵ but paid dearly for it.⁶ The Israelites trusted in the privilege of descent,⁷ but Jehovah was no respecter of nations.⁸

The prophet Hosea gives a very vivid account of the scandalous times in which he lived. Kings came and went rapidly and Israel destroyed her rulers, and there was no love or loyalty for their leaders.⁹ It was no wonder that the Kings were destroyed when we realize their insufficient leadership.¹⁰ The priests and leaders were guilty of sin in order to profit from the revenue involved.¹¹ There was "no goodness nor knowledge of God in all the land";¹² hence, vice and immorality had taken its place and "blood toucheth blood".¹³ Jehovah was known by name only. The more the prophets called the people away from Baalim worship, the more they sacrificed and burned incense on hills and under trees.¹⁴ They made "goodly pillars" and built "high places".¹⁵ They

1. Amos 5:21-23.

2. Amos 4:4.

3. Amos 4:5.

4. Amos 2:7,8.

5. Amos 8:14.

6. Amos 7:7.

7. Amos 3:2.

8. Amos 9:7.

9. Hosea 7:7; 10:3; 7,8,15.

10. Hosea 7:2ff.

11. Hosea 4:8.

12. Hosea 4:1,2; 6:8; 7:1;
10:4; 11:12.

13. Hosea 8:2.

14. Hosea 4:14.

15. Hosea 10:1,7; 3:4.

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1.	Amos 8:21-23.	2.	Hosea 7:7; 10:3; 7:8, 15.
2.	Amos 4:4.	10.	Hosea 7:27.
3.	Amos 4:5.	11.	Hosea 4:8.
4.	Amos 8:7, 8.	12.	Hosea 4:1, 2; 8:8; 7:1.
5.	Amos 8:14.		10:4; 11:12.
6.	Amos 7:7.	13.	Hosea 8:2.
7.	Amos 8:2.	14.	Hosea 4:14.
8.	Amos 9:7.	15.	Hosea 10:1, 7; 3:4.

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 flects the ten years which followed on the death of Jeroboam
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 II about 734 B.C.

In the midst of this wealth and luxury, this violence
 and robbery of the poor, this corrupt and self-complacent
 religion, the prophets Amos and Hosea came. Across the care-
 free ease of the days, the vice and crime, the immoral wor-
 ship and self-confident trust, they sent their messages of
 the love and wrath of Jehovah. The days in which they lived
 gave not the brightest task, but undaunted they performed it.

schools of the prophets since the days of Samuel, yet these
 had also in many cases become permeated with the spirit of
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 man was sought to warn Israel of its doom, the Spirit of God
 chose one outside the pale of regular channels.

The first announcement of Amos regarding himself is
 that he was "among the herdsmen of Tekoa". About twelve
 miles south of Jerusalem and six miles south of Bethlehem
 2
 was the small town of Tekoa lying on the uplands. Here he
 lived in the solitude of the Judean steppes, and on the edge
 of a desert. From the slopes can be seen the exact scenery
 of his visions. There lies toward the north and east the

1. Hosea 8:13.

2. Hosea 4:6,10,12,13; 6:6,7; 8:11-14; 10:1,8; 12:2; 13:2.

3. Smith, G.A., The Twelve Prophets, p. 216.

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1. Hosea 6:12.
2. Hosea 4:6, 10, 12, 13; 6:8, 7; 8:11-14; 10:1, 8; 12:2; 13:2.
3. Gail, G.A., The Twelve Prophets, p. 216.

CHAPTER III: AMOS AND HOSEA, PERSONAL HISTORY AND CHARACTER.

A. Amos, Personal History and Character.

1. His Occupation.

Information relating to the early life of Amos is very meager. This true prophet of God came in the midst of political disruption, of social and economic tangle, and religious insincerity. He did not claim any connection with the school of the prophets whose seat was at Bethel, for he said of himself, "I was no prophet neither was I a prophet's son, but I was a herdsman, and a dresser of sycamore trees."¹ Although there had been well established schools of the prophets since the days of Samuel, yet these had also in many cases become permeated with the spirit of the times and the current trend of the age, so that when a man was sought to warn Israel of its doom, the Spirit of God chose one outside the pale of regular channels.

The first announcement of Amos regarding himself is that he was "among the herdsmen of Tekoa". About twelve miles south of Jerusalem and six miles south of Bethlehem² was the small town of Tekoa lying on the uplands. Here he lived in the solitude of the Judean steppes, and on the edge of a desert. From the slopes can be seen the exact scenery of his visions. There lies toward the north and east the

1. Amos 4:14; Smith, W.R., The Prophets of Israel, p. 120.

2. Smith, G. Adam, The Historical Geography of the Holy Land, p. 315.

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1. His Occupation.

Information relating to the early life of Amos is very meager. This true prophet of God came in the midst of political disruption, of social and economic tangle, and religious insincerity. He did not claim any connection with the school of the prophets whose seat was at Bethel, for he said of himself, "I was no prophet neither was I a prophet's son, but I was a herdsman, and a dresser of sycomore trees." Although there had been well established schools of the prophets since the days of Samuel, yet these had also in many cases become perverted with the spirit of the times and the current trend of the age, so that when a man was sought to warn Israel of its doom, the Spirit of God chose one outside the pale of regular channels.

The first announcement of Amos regarding himself is that he was "among the herdsmen of Tekoa". About twelve miles south of Jerusalem and six miles south of Bethlehem was the small town of Tekoa lying on the uplands. Here he lived in the solitude of the Judean steppe, and on the edge of a desert. From the slopes can be seen the exact scenery of his visions. There lies toward the north and east the

1. Amos 4:14; Smith, W.R., The Prophets of Israel, p. 120.
2. Smith, G. Adam, The Historical Geography of the Holy Land, p. 315.

great mass of desert hills which display the most brilliant meteoric effects to be seen in all Palestine.¹ Between the hills can be seen the Dead Sea shrouded in its heavy veil of mists. Beyond the gulf lies the austere mountains of Moab, cold and grey, till the sun strikes them and changes them into a flood of sparkling light.² It seems that ~~this~~³ valley is really a tangle of low hills and narrow brooks. It is no wonder that such beautiful expressions of nature and nature's God are found in the book of Amos.

Amos' occupation was a humble one, probably caring for sheep that were not his own, for he says that he was "among the herdsmen of Tekoa", not that he was a herdsman of Tekoa. No doubt he was of the obscure class which felt the oppression of the rich. The special kind of sheep which seemed to have been indicated were thin, ugly, stunted in growth,⁴ short-legged, but were noted for their fine grade of wool.

He gives another fact regarding himself; he was a "dresser of sycamore"fruit. Generally the villagers bordering on the desert regions raised a few fruit trees around their wells. Here in Tekoa the special kind was the sycamore. The tree was about the size of a walnut tree and, because⁵ of its wide spreading branches, was a fine shade tree. The

1. Ibid., p. 314.
2. Eiselen, F.C., Prophecy and the Prophets, p. 38/
3. Smith, G. Adam, The Historical Geography of the Holy Land, p. 315; Amos 4:13.
4. Eiselen, F.C., The Prophecy and the Prophets, p. 38.
5. Ibid., p. 39; Luke 19:14.

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1. Ibid., p. 314.
2. Kraelen, F.C., Prophecy and the Prophets, p. 36.
3. Smith, G. Adam, The Historical Geography of the Holy Land,
p. 315; Amos 4:13.
4. Kraelen, F.C., The Prophecy and the Prophets, p. 36.
5. Ibid., p. 35; Luke 13:14.

fruit of this tree had certain peculiarities. It grew in clusters on sprigs extending from the stem, and before it could become palatable at all it had to be punctured to allow an insect resident in it to escape and also the bitter juice. After that the fruit ripened, but even so it was not especially desirable. It was the food of the poor.¹ We are not told that this was used by Amos. He was the gardener or the dresser, but in any case, the indication is that the occupation was a humble one and he was brought up among the poorest of the land.

But Amos' life was not passed altogether in the desert. It is inferred with considerable degree of the probability that he visited from time to time the markets of the day to carry on the trade of fruit and wool. During these visits he became familiar with the conditions of the Northern Kingdom. While he did not simply absorb his attention in the one objective of his visit, he was observant of the life of the community. "To these sights Amos brought from the desert a penetrating vision, a quickened conscience, and keen powers of discernment."² He saw the raw facts--the poverty, the cruel negligence of the rich, the injustice of the rulers, the immoralities of the priests. The meaning of these he questioned with as much persistency as he ques-

1. Smith, W. R., The Prophets of Israel, p. 121.

2. Eiselen, F.C., Prophecy and the Prophets, p. 45.

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1. Smith, W. R., The Prophecy of Israel, p. 121.
2. Macler, F. C., The Prophecy and the Prophecy, p. 45.

tioned every suspicious sound or sight upon the pastures of Tekoa. He had no illusions; he knew a mirage when he saw one. Neither the military pride of the people fostered by recent successes over Syria, nor the dogmas of their religion, which asserted Jehovah's swift triumph over the heathen, could prevent him from knowing that the immorality of Israel meant Israel's political downfall. Amos delved deep into the book of nature and knew that the violation of certain fundamental laws would bring retribution, no matter how prosperous the present might be. He knew that man's moral life must measure to certain moral standards to be acceptable to God. The question with Amos was not "What is the custom?", but "What is right and just?" He pronounced the social order unjust. He saw the rich robbing, cheating and oppressing the poor. The methods the rich had used in obtaining their wealth were too well known. As a peasant farmer, Amos had had sheep and wool to sell in the markets of the land. He had been compelled to take small prices for his products like all other sellers in his class. He and his neighbors barely managed to keep soul and body together through their industry. But those who bought their goods and fixed the prices fared sumptuously every day and clothed themselves in purple and fine linen. Not content with prosperity, many allowed themselves to cross the line of legality by their thirst for gains. The purchase of

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¹ court decisions , the use of false weights and measures ² ,
 and the general distortion of justice and right ³ , brought
 the poorer classes into the abject state of poverty, ⁴ so
 that in many cases they were forced to sell themselves into
 slavery in order to pay their debts. This sort of thing
 helped to kindle the prophetic fire in the bosom of Amos.

2. His Call to Prophecy.

As the simple, sincere, and keen eyed Amos
 pondered over what he had seen and heard, and contrasted
 the luxury, vice, and heartlessness of the merchants and
 rulers with the poverty, sufferings, and the wrongs of hard-
 working men belonging to his own social level, he became
 conscious of an irresistible appeal to forsake his flocks
 and go forth as a prophet of the Lord. ⁵ With his soul stirred
 and gripped by a great fear of impending doom, he became es-
 tatic in his aroused passion till in a vision the harvest of
 Jacob was destroyed by a plague of locusts. He was moved
 to pray, ⁶ "Lord Jehovah, forgive, I beseech thee; how shall
 Jacob stand? for he is small", and through his intercession
 he saw a ray of hope that Jehovah would not destroy his
 people. Again, Jehovah showed him fire devouring the land,
 and in an agony of intercession he prayed the same prayer,

1. Amos 2:7; 5:11.
2. Amos 8:5.
3. Amos 5:7; 6:12.
4. Amos 2:6; 5:11; 8:6.
5. Amos 7:15.
6. Amos 7:1-3.

and again Jehovah withheld destruction.¹ While brooding over the unrighteousness of Israel, he caught a vision of the Lord standing beside a wall which had formerly been built straight, and in His hand a pumblineline. And the Lord said to Amos, "Amos, what seest thou?" And Amos said, "A plumblineline." Then said the Lord, "Behold I will set a plumblineline in the midst of my people Israel. I will not again pass by them any more; and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."² Then it was that Jehovah "showed" him and "took" him from following the flock and said, "Go, prophesy unto my people Israel."³ Earlier in the book it is made clear that the necessity of the call is laid upon him. Jehovah hath spoken; who can but prophesy?⁴ He began to obey the call of Jehovah, to utter the words that had been given unto him. There is an underlying cause why the word of prophecy should have gone forth at this time.

3. His Character.

The characteristic of simplicity "is the key to the book, the one without which Amos would probably never have heard the call that he received."⁵ His simplicity is

1. Amos 7:4-6.

2. Amos 7:7-9.

3. Amos 7:14.

4. Amos 3:8.

5. Mitchell, H.G., Amos, p. 4.

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evident in his hatred of all sorts of human display of wealth. This simplicity is also evident in his sympathy with the simple people. His simplicity of character is also shown in his portrayal of the future of his people Israel.

Amos had courage of convictions or he would not have obeyed the call of Jehovah or accepted the challenge to prophesy to Israel, for it was a dangerous mission. He condemned the wealthy and powerful in the sins which they were guilty. "When Amaziah tried to silence him, he took the risk of a personal encounter with that dignitary."¹ Then, too, Amos denounced the religious practices by telling them it was only a gorgeous show. He turns to the wives of the aristocracy and hurls a scathing speech at them. "Listen you cattle, to this word of mine, this word of God's."²

Coupled with this simplicity and fearlessness was the "characteristic of moral discernment, power to see distinctions."³ This is shown in several references. Israel was at that time enjoying great material prosperity and they supposed it was a token of Jehovah's favor. Amos saw that although the blessing of Jehovah made them rich, it might bring sooner or later, the vengeance of God upon them.

Amos, the prophet, clashed with Amaziah the priest because he had threatened the sanctuaries, and King Jeroboam's house. Amaziah told Amos to return to Judah and there eat

1. Ibid., p. 5.

2. McFadyen, J.E., A Cry for Justice, p. 35.

3. Mitchell, H.G., Amos, p. 6.

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1. Ibid., p. 5.
2. Webster, J. E., A Cry for Justice, p. 25.
3. Mitchell, R. G., Amos, p. 8.

bread and prophesy, implying that Amos was following the call for a mercenary reward. However, Amaziah had allowed Baalim and Ashera worship at Bethel and was not anxious for criticism from a non-professional man. Amaziah succeeded in driving Amos from Bethel and he returned to Tekoa where he wrote his mighty book which, as Bewer says, "preached where¹ he could not go or be heard."

Although little is known of Amos' last days, Eiselen thinks that Amos, upon leaving Bethel, returned to his former occupation of a herdsman at Tekoa. In view of "two years before the earthquake", it is evident the book bearing his name was not written until after the calamity. There, in the solitude of the Judean steppes, Amos wrote or directed² the writing of his prophecies.

B. Hosea, Personal History and Character.

1. A Citizen of the North.

There is no historical note concerning Hosea except the superscription which probably did not receive its present form from his hand. Of Hosea's father, Beeri, we have nothing but traditions which throw no light on his identity, and we must be satisfied with knowing his name alone. Hosea's name comes from the Hebrew, Hoshea, which means "salvation". This name is identified with the original

1. Bewer, Julius A., The Literature of the O.T., p. 90.
2. Eiselen, F.C., Prophets and Prophecy, p. 41.

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2. Eiselein, F.C., Prophecy and Prophecy, p. 41.

name of Joshua¹ and with the last King² of Israel. Still we need not be too much discouraged by this for ". . . whoever really penetrates into the meaning of this proportionately extensive book, will find he has some sure marks which do not leave him in doubt with respect to the country and fortunes of the prophet."³

On the basis of internal evidence, it is generally agreed that Hosea "was a citizen of the Northern Kingdom."⁴ "The whole prophetic book", also says G. A. Smith, "in reality takes its origin from the Northern Kingdom, and again professes to be written primarily for this Kingdom. In every sentence it appears that Hosea. . . was acquainted with it from the depths of his heart, and follows all its doing, aims, and fortunes, with the profound feelings generated of such a sympathy as is conceivable in the case of a native prophet only."⁵

It is not necessary to make direct statements of his position in society, or his call to prophesy when such phrases as "our King" (7:15; "in the house of Israel I saw" (6:10); and the "land" (1:2) as meaning Northern Israel. The difference in attitude between him and Amos toward Israel may in part be due to the fact that Amos was an intruder while Hosea was at home. He had a first hand knowledge of con-

1. Numbers 13:8,16; Deut. 32:44.
2. II Kings 15:30.
3. Ewald, G.H.A., The Prophets of the Old Testament, p. 210.
4. Eiselen, F.C., Prophets and Prophecy, p. 55; Hosea 7:1.
5. Smith, G.A., The Twelve Prophets, p. 232.

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5. Smith, G. A., The Twelve Prophets, p. 232.

ditions for these were a people with whom he had daily contact. Hosea loved his nation, hated the wicked and oppressive, was tender in regard to the afflicted and doomed people. He was severe in denouncing sin but longed for deliverance from destruction. He had floods of conflicting emotions which at times made his speech tumultuous. Thus, his whole message is filled with a tender and compassionate love that speaks of hope for a sinning people, although he knew that they must be disciplined.

2. His Occupation.

It certainly cannot be proved whether Hosea came from the country or city, whether he was a priest or prophet. However, he was acquainted with life in general, and especially with that of the priests, taken in connection with his familiarity with the plans of both political parties, and his intimate knowledge of his country's history may reasonably warrant us in the opinion that he occupied a "distinguished position" in his native land. Hosea made references to the priests¹, the law², unclean things³, ceremonial uncleanness⁴, persecutions⁵. He also made references to images from the country, such as wild beasts⁶, other creatures of the field⁷, agricultural life in general⁸, with operations and activities of the husbandmen⁹, and in

1. Hosea 4:6,9; 5:1; 6:9.

2. Hosea 4:6; 8:12

3. Hosea 5:3; 6:10; 9:3.

4. Hosea 9:10

5. Hosea 9:7,8.

6. Hosea 5:14; 6:1; 11:10; 13:7,8.

7. Hosea 7:11; 8:9; 9:11; 11:11;
5:12; 7:12; 9:8.

8. Hosea 4:16; 9:15; 10:11f; 11:4.

9. Hosea 8:2; 10:12ff; 9:1; 13:3.

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| 3. | Moses 5:3; 6:10; 6:3. | | 5:12; 7:12; 9:8. |
| 4. | Moses 8:10. | 8. | Moses 4:15; 9:13; 10:11; 11:4. |
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addition uses other imagery which reflects knowledge of country life¹. That he was a man of unusual intelligence and keen observation can readily be seen from the references, but they give no definite information regarding his occupation.

3. His Marriage.

The outstanding feature of Hosea's personal career is the story of his marriage and the birth of his three children. This has always held the attention of interpreters and has played a large part in their estimate of the character and personality of Hosea. The proper interpretation of this record is vital to Hosea's message. We enter many perplexing problems. A moral problem arises in Hosea 1:2,3 as Jehovah has commanded him to "Go, take unto thee a wife of whoredom and children of whoredom." Hosea obeys and three children were born to this union. The problem is, "How could a righteous and holy God demand such an act? Moreover it is further asserted that Hosea could not have recognized such a command in the voice of God, to marry an unchaste woman. Because of this problem, how shall we interpret the story? There are various theories which are worth noting. It has been interpreted as a vision which was never enacted in real life; an allegory which was never acted out in real life; a literal fact which actually happened and Hosea became a martyr to make of his domestic tragedy a

1. Hosea 10:1,4,7,8,12; 6:3,4; 12:12; 13:3;15:14;5ff and also 2:21ff.

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1. Hosea 10:1, 4, 7, 8, 12; 6:3, 4; 12:12; 13:3, 13; 14:5, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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Hosea used his own personal experience as the personal illustration of his message to Israel: Gomer represented Israel and Hosea represented Jehovah. Just as he had wooed Gomer and married her, so Israel had been wooed and wedded by Jehovah in the days of the wilderness. As he had been faithful and had expressed constant love, so Jehovah had been faithful and had showered Israel with his love. But in spite of Hosea's love, Gomer proved unfaithful to him--so Israel went "a whoring from following Jehovah." (1:2) It was to her false lovers that Israel attributed her bles-

1. Knudson, A.C., Beacon Lights of Prophecy, p. 100-101.
2. Smith, G.A., The Twelve Prophets, p. 238.

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sings. She did not know it was Jehovah who had bestowed all (2:5,8). Both in the case of Israel and of Gomer, kindness had been of no avail. Love had failed to guarantee loyalty. Therefore, Israel must receive this unchanging love in terms of discipline (3:3; 4:4). At length, as Gomer was taken back, so will Israel be taken back by Jehovah and will be wedded in righteousness, justice and mercy (2:19,20). In that time the doom, which is expressed in the names of the children of Hosea,¹ will be reversed and they shall be Jehovah's people, loved of him and loving him. Such was the parallel that Hosea drew and one can "feel in almost every line how his own sad lot had burnt into his inmost soul a sense of the heinousness of Israel's infidelity towards Jehovah. We feel how he saw that his own unquenchable love for the guilty Gomer, and his eager longing to win back her love, were but a faint type of the mighty love of Jehovah for Israel, and His unquenchable desire to win back Israel to her allegiance to Him; and with Jehovah desire is purpose, and purpose means accomplishment, be it ever so long delayed by human folly and obstinacy."² Cornill makes a classic statement: "The manner in which Hosea was made aware of his calling is . . . a fresh proof of how pure and

1. Jezreel, 1:4. This refers to the murder by Jehu of the descendents of the house of Ahab. This blood will be avenged. Lo-ruhamah, "unpitied", 1:6, points to the condition of Israel when Jehovah withdraws his protection and she will be stricken with calamities. Lo-Ammi, "not my people", 1:9 suggests that Israel will be driven to exile.
2. Kirkpatrick, A.F., The Doctrine of the Prophets, p. 109.

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 2. Exposition, A. B. The Doctrine of the Prophecy, p. 102.

genuine human sentiments always lead to God."¹

All of Hosea's ministry as a prophet is found in the book that bears his name. Hosea showed prophetic tendencies when his first child, Jezreel, was born, which name signified the fall of the house of Jehu.

In the agony of his soul over the unfaithfulness of Gomer whom he loved, he found great spiritual blessing and he came to have a new intimacy and richness of fellowship with the Divine that he had never known before. As Lyman Abbot said, "Wise is the man who knows how to extract honey from the thistle; wise the man who knows how, out of his profound sorrow, to learn the lessons of God's love and God's truth."² Hosea was a wise man who interpreted his sufferings in terms of God.³

The extraordinary character of the marriage was in fact the warrant for its taking place. Its purpose required that it should attract widespread attention. It and the children that followed it were alike, vivid object-lessons for all Israel. It was intended to provoke questioning on the part of the people that the way might open for Hosea to deliver his message in reply. It was thus a lesson for the nation, not for Hosea himself. It was to show how Israel was treating Jehovah, her spiritual husband. Instead of the loyalty⁴ to

1. Hill, J.G., The Prophets in the Light of Today, p. 231.

2. Abbot, Lyman, The Life and Literature of the Ancient Hebrews, p. 361.

3. Kent, C.F., The Kings and Prophets of Israel and Judah, p. 84.

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1. Hall, J. G., The Prophet in the Light of Today, p. 201.
2. Abbot, Lyman, The Life and Literature of the Ancient Hebrews, p. 281.
3. Kent, C. F., The Kings and Prophets of Israel and Judah, p. 64.
4. Hosea 9:10.

him which common decency required, she was running after¹ other gods continually. The marriage is meant to represent the present situation in Israel; it is not a representation of past history. Consequently, "it is not a part of its purpose to symbolize the initiation of the relationship between Jehovah and Israel, when all was as it should have been. It is the existing abnormal and shocking relationship that the prophet seeks to impress upon his people's consciousness."²

4. His Character.

Hosea's character was as complex as that of Amos was simple. Hosea was endowed with a strongly emotional and high-strung temperament. The floods of conflicting emotions ran high in his utterances. He had some remarkable and unusual combinations of characteristics. He was strong in the ability to endure under incalculable agony. He put himself against all the combined forces of his time and with undaunted perseverance gave his message. This man of many conflicting emotions showed tenderness and indignation, love and hate co-mingled. He gave hope for the future, then turned right-about-face and fell into almost absolute despair. Dr. W. R. Smith says, "The swift transition, the fragmentary, unbalanced utterances, the half developed al-

1. Hosea 2:13.

2. Smith, J. M. P., The Books of Amos, Hosea and Micah, p. 81

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lusions, that make his prophecy so difficult to the commen-¹tator, express the agony of inner conflict. This means that he was strongly emotional and at times seemed to lose self control and became subject to these same emotions. He was a man of deep affections, of which the entire family story is an expression. Because of this, he is unique in Old Testament history. Beneath all this play of emotion there lay a profoundly religious view of life and history, and this gave color and proportion to his whole message. "Religion was to him the commanding factor in all life, and in his thought and teaching the center of all religion and the universe was a God of love. From this point of view alone is it possible to understand Hosea and his universal message."² Hosea's religious temperament helped him to see the loving heart of Jehovah grieving over his erring children. The evils of Israel almost broke the heart of Hosea. Without referring to any past revelation and clothing it in his own words, he felt and knew that the words which welled up from his heart adequately expressed the feelings of the divine heart. "His feelings represent those which are natural to a pure-minded worshiper of Jehovah, and correspond as an inner voice assures Hosea, to what may analogously be called the feelings of Jehovah."³ Dr. Harper sums up the whole

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2. Kent, C.F., The Kings and Prophets of Israel and Judah, p. 101.

3. Cheyne, T.K., Hosea, p. 22.

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character of Hosea in just four words: It was ". . . strong, complex, emotional, religious."¹

5. His Death.

We do not know anything of the death of Hosea. However, Jewish traditions concerning it have grown up.

One legend tells us the prophet died in Babylon² which, if true, would lead us to believe he was among the captives of Israel. But his body "was carried to Galilee and buried in Safed, northwest of the Sea of Galilee and on the highest point in that region. Another tradition asserts that he was a native of Galilee, died there and was buried there,

His grave is still shown near es-Salt, which is the ancient Ramoth-Gilead."³

C. Summary:

As a result of the foregoing study there are marked similiarities and sharp contrasts. Dr. Knudson does not see a great deal of difference between the northern and southern Kingdoms.⁴ This is self evident from the extensive study that has been made in Chapter II of the political, social and economic and the religious conditions of the day.

The ministry of Amos began about 760 B.C. and that of his younger contemporary, Hosea, began at least ten years later. The dates of their ministry are not dependent on

1. Harper, W.R., Amos and Hosea, p. CXLVI.

2. Eiselen, F.C., The Prophecy and the Prophets, p. 55.

3. Davidson, A.B., "Hosea", Hastings Bible Dictionary of the Bible, p. 420b.

4. Knudson, A.C., Beacon Lights of Prophecy, p. 93.

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4. Knudson, A.C., Reasons for Prophecy, p. 93.

their titles. The historical references which are interpolations reflect the latter part of Jeroboam's reign and correspond to the prosperity and period of anarchy which followed. The title of Hosea, although rejected by this thesis, has its value in pointing to a period toward the close of the work of Amos. For example, Amos¹ and Hosea² speak both of Judah and Israel alike sharing in sin and condemnation, and both, while generally including Judah, address their messages primarily to Israel.

The call to prophecy came out of the experiences of life. They answered the response of their hearts to the political, social and economic and religious conditions of their day. Neither Amos nor Hosea belonged to the school of the prophets. Amos was a poor shepherd and God "took" him from following the flocks and sent him out to "prophecy to Israel". Through the vision of the plumbline he felt himself a tool in the hand of God for the straightening of the crooked and perverse nation Israel. Hosea might have been as was suggested a distinguished citizen in his native land. Through a domestic tragedy Hosea was impelled to begin a prophetic career, for in the sorrow and shame of a faithless wife whom he loved tenderly, he saw the unfaithfulness of his own nation Israel and the yearning of a loving God for her. Amos, being a native of Judah, lacked that intimacy of knowledge and con-

1. Amos 3:1.

2. Hosea 5:5, 6:10.

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tact with the people and their affairs that gave to Hosea, a native of Israel, that truly sympathetic understanding of one who shares the sin and guilt of those whom he condemns.¹ The sins which Amos could speak of without emotion broke the heart of Hosea. Amos saw Israel's sins from afar,² living on the Judean steppes and in the solitude of the desert; and although a fearless prophet of righteousness, he did not have Hosea's "leal love". Their great difference was that of temperament--Amos is the St. James of the Old Testament and Hosea is the St. John.³ Amos based his message on the plain, hard facts of righteous conduct while Hosea placed his emphasis on love which he considered the essence of righteousness.

Thus, the character of these prophets' message is indicated in the men themselves. Their approach is different. Amos approached religion from the standpoint of ethics while Hosea appealed to love and found solace in his religious faith, and redemption from sin. Amos' motive for righteousness was negative and he based his appeal upon fear and identified religion with moral law. He insisted that superstition, ceremonialism, selfishness and tyranny must give way to righteousness. Hosea's motive for righteousness was always negative and he became a pioneer in evangelism and

1. Knudson, A.C., Beacon Lights of Prophecy, p. 95.

2. Smith, H.P., Old Testament History, p. 140.

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Amos and Hosea predicted judgment in Israel: Amos believed it was the righteous judgment of Jehovah and he saw disaster without hope; but Hosea saw in the doom the loving chastisement of Jehovah who would restore repentant Israel¹ once more to his favor.

The efficiency of the ministry of Hosea is even more clearly perceived than is that of Amos. This is based largely on the fact that his teaching formed the basis for subsequent Hebrew prophecy. Hosea was the only prophet from the north whose writings were preserved and he had no successors. Amos' writings were not only preserved but he was also followed by Isaiah, Micah of Judah, as well as Hosea of Israel. The reason why Hosea probably did not have any successors was because he lived too close to the fall of Samaria and the captivity of Israel.²

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CHAPTER IV. THE MAJOR RELIGIOUS CONCEPTS OF AMOS AND HOSEA.

A. Their Concepts of God.

1. Amos.

The fundamental element in the theology of Amos is his conception of Jehovah. It is interesting to note¹ the names which Amos applies to Jehovah.

(1) Jehovah (the Lord) alone, commonly, as in the other prophets.

(2) The Lord Jehovah (Adonai Jehovah; A.V. the Lord God) is his favorite title, occurring twenty times. Ch. 1:8; 3:7,8,11,13; 4:2,5; 5:3; 6:8; 7:1,2,4, (twice)5,6; 8:1,3,9,11; 9:8.

The Lord (Adonai) only, 7:7,8; 9:1.

(3) The following combinations should be noted:

Jehovah the God of hosts (A.V. the Lord, the God of hosts) 4:3; 5:14,15; 6:8,14; and more emphatically Jehovah, whose name is the God of hosts, 5:27.

The Lord, Jehovah of hosts, 9:5.

The Lord Jehovah, the God of hosts, 3:13.

The God of hosts, the Lord, 5:16.

a. Jehovah is the God of Nature.

Jehovah of hosts is the God who has untold forces and powers at His command, in other words, the Almighty or the Omnipotent. Amos attempts a description of the

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power of Jehovah. He is the Creator, for Jehovah formed the massive mountains and created the subtle wind (4:11). He was the Maker of Orion and Pleiades (5:8) and the mover in all the movements which we observe: "He turneth the shadow of death into the morning, and maketh day dark with night;" "He called for the waters of the sea and poureth them out upon the face of the earth." (4:13; 9:5). Jehovah has all the forces of nature and every natural plague in his control. His angry breath withers up Carmel (1:2); He withholds rain, sends locusts, mildew, pestilence, and invasion (4:6-11). He touches the earth and it melts, and rises up and sinks, like the Nile in Egypt (8:8; 9:5). He can, moreover, cause an eclipse of the sun (8:9). He has the power in heaven and in the underworld, as well as the bottom of the sea (9:2,3). "Amos refers everything that befalls man, good or evil, to Jehovah."¹ "Shall evil befall a city, and Jehovah hath not done it? (3:6). But preeminently Amos' picture is of a Divine Sovereignty through nature over man (9:7,8).

b. Jehovah is the God of the Whole World.

Jehovah is not only the God of Israel but of all the world.² This was an advanced step and a remarkable creed for those days. He uses His power equally in the rule of the nations, moving them up and down upon the face of the earth and according to His will, like pawns upon a board,

1. Mitchell, H.G., Amos, p. 188.

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bringing Israel from Egypt, the Philistines from Caphtor, and the Syrians from Kir (9:7). He also sends Israel into captivity beyond Damascus (5:27), and sends the Syrians back from where they came (1:5). The omnipresence of His power is expressed where he smites one nation after another (Chapters 1 and 2) and His wrath pursues sinners, plucking them out of every refuge (9:4f). His glance penetrates equally into the spirit of men, for "He declareth unto man what is his mediation." (4:13)

The nations recognized the reality of the gods of the peoples surrounding them, but believed there was one god properly their own. Israel thought Jehovah was interested exclusively in the affairs of Israel. His worshipers patronized Him as though He needed them and their offerings. They further believed that the prosperity they were enjoying was a sign of Jehovah's favor and that having Him as their national God, they were entitled to His loyal support. Amos believed that Israel is Jehovah's people (7:8), but He is a much greater God than the people think. Jehovah controls all nations and has no favorites. Amos' idea is that there exists a relationship between God and Israel which involves national responsibility. Jehovah's interest lies beyond the narrow borders of Palestine (9:7). Amos avoids the use of the phrase "God of Israel", and only speaks of "thy God" once in the whole book, but in no happy sense (4:12). Although Amos does not deny the existence of other gods, "his

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teaching implies that there is no God in all the world but Jehovah"¹ which is the highest conception advanced up to his time.

c. Jehovah demands Righteousness and Justice.

Jehovah has moral attributes which Amos depicts as clearly as the natural attributes already discussed. Dr. Mitchell thinks Amos "dwells on the irresistible, inescapable power of God only for the sake of enforcing demands growing out of his character."² The most prominent attributes are justice and righteousness. Jehovah demands these³ qualities from Israel and from the surrounding nations. It is this truth which distinguishes Jehovah from the gods of the other nations. Jehovah will deal with all nations according to His righteousness and will punish their sins without partiality.⁴ Dr. Smith states that the nations (including Israel) are judged not for offences against Israel's God, but because they have broken some dictate of universal morality, have violated some precept of the natural law of humanity and mercy written on men's hearts. Jehovah judges Israel by the same standards and will make no exception because of Israel's special relation to Himself: on the contrary, He judges her the more promptly and severely. Israel is bound by the same principles of common morality

1. Cripps, R.S., The Book of Amos, p. 24.
2. Mitchell, H.G., Amos, p. 190.
3. Amos, chapters 1 and 2.
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which are binding upon other nations; and Jehovah will be Israel's God only in so far as the same morality is practiced in its midst. The elementary duties of honesty (8:4), justice (5:7; 6:12), integrity (2:8), purity (3:10), morality (2:7), and humanity (2:6ff; 4:1) are what Jehovah demands. The external observances of religion, when offered in their stead, He rejects (5:21ff). Israel is sadly deficient in morality and this is what Amos condemns. Jehovah is concerned more than everything else with righteousness (3:1,2; 7:8) and because Israel and the nations lacked it, doom is prophesied. "The conviction that judgment and righteousness are the foundations of His throne is only deepened by the exhortations to which the prophet now and then gives utterance."¹ Seek good and not evil (5:14), he pleads. Hate evil and love good, and establish justice in the gate! (5:15). Let justice roll down as waters and righteousness as a mighty stream. (5:24).

d. Summary.

The message of Jehovah may be summed up in the following statements:

- (1) Jehovah is the God of history, creator of all things good and evil.
- (2) Jehovah is the God of Israel, but he is also the god of other nations.

1. Mitchell, H.G., Amos, p. 191.

- (3) Jehovah had chosen Israel, not for her sake, but because of the mission she has in the world.
- (4) Jehovah is righteous and just, and demands the same from all men.
- (5) Religion and morality belong together.
- (6) Privilege implies responsibility, both in regard to the nation and the individual. Failure to recognize this will bring disastrous results.
- (7) Doom is inevitable and inescapable by the very nature of the case.

2. Hosea.

a. Jehovah's power over Nature.

The God of Hosea was omnipotent when he chose to exert Himself. That Jehovah had power over nature is seen in the fact that He was the giver of Nature's gifts. "For she did not know that I gave her grain, and the new wine, and the oil, and multiplied unto her silver and gold" (2:8). Also, "the rain. . . the latter rain that watereth the earth" (6:3). But Jehovah is also the withholder of nature's gifts. "Therefore shall the land mourn and everyone that dwelleth therein shall languish, with the beasts of the fields and the birds of the heavens; yea, the fishes of the sea also shall be taken away" (4:3). "The threshing floor and the wine press shall not feed them and the new wine shall fail her" (9:2). "The breath of Jehovah coming up from the

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wilderness, and his spring shall become dry and his fountain shall be dried up" (13:15). Further, Jehovah is in control of Sheol itself. "I will ransom them from the power of Sheol; I will redeem them from death" (13:14).

b. Jehovah is the God of History.

In history his hand has wrought many wonderful things which have occurred in Israel's own life as a nation (e.g., the deliverance from Egypt). "And called my son out of Egypt" (11:1). "And by a prophet brought Israel out of Egypt" (12:13). "In the wilderness in the land of great drought according to their pasture so were they filled" (13:6). Jehovah tenderly guides Israel in its early history. "I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them" (11:3,4). He also sends prophets to minister to Israel (12:10).

c. Jehovah is the God of Israel.

Although Hosea exhibits no interest in the work of Jehovah outside of Israel, he does recognize His power over nations. "The Assyrian shall be their King because they refuse to return unto me" (11:15). "Samaria shall bear her guilt for she hath rebelled against God". Jehovah is a national God (3:4; 9:3; 13:4) and is concerned with one nation. Jehovah is Israel's God (1:9; 5:4; 13:4)

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and Israel is Jehovah's people. "Ye are sons of the living God (1:10). "My people are destroyed for lack of knowledge" (4:6). "And my people are bent on backsliding from me" (11:7). It is Jehovah who led Israel out of Egypt (11:1; 13:4), found him in the wilderness (9:10), and gave him the land of Canaan for pasture and satisfaction (13:5ff). When he prospered (10:1), it was Jehovah who strengthened his arm (7:15), and watched over him (5:3). He became Lord and Husband of the land, instead of the Baals, and the land became His wife (2:2). He was the giver of all good gifts, the fruitful earth with its corn, wine, and oil, and all the wealth of agriculture (2:8ff). It is this close relationship between Jehovah and the land, or people of His choice, which dominates Hosea's conception of God and overshadows the universal point of view. He notices the nations but is not interested in them except as a source of temptation to his people and as powers which will chastise Israel. Hosea expresses the conception of divine power and attitude of Jehovah by representing Him as the light (6:5), as a lion (5:14; 13:7), or a gnawing worm (5:12).

d. Jehovah is the God of Love.

The fundamental idea of Hosea is his conception of Jehovah as a god of love. The word love, or kindness, represents an act or feeling of dutiful or loyal affection (6:4-6; 10:12). There is a relationship or covenant between Jehovah and Israel which calls upon both to

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exercise this feeling toward each other. This obligation is not merely a legal one; it is likewise moral. This relation is expressed in various figures. There is the Father and Son figure (11:1,3,4). It is not because Israel was his son that Jehovah loved him, but rather Israel became Jehovah's son because Jehovah loved him. Israel and Ephraim shared the same nature of Jehovah. This ethical relationship Hosea is trying to show the people, and also such evidences of Jehovah's tenderness as are implied for them. Israel had been stubborn and disloyal. Then the figure expressing the Human Ox-Driver (11:4) in which he tries to show that love is most distinctively a human thing, as it is most distinctively divine. There is the figure of Jehovah as Saviour (13:4-5) through history, protecting, giving good, and removing danger. He only can do for them, yet they are fallen in idolatry and following other gods. Jehovah is also pictured as a physician binding Israel's wounds (11:3; 6:1; 14:5). The figure that covers the whole history of Israel is expressed in the marriage figure (2:2; 3:1ff; 11:1; 14:4). The most spiritual symbol of all is the marriage metaphor, but the important thing is the idea of divine love. Running all through Hosea's book are passages expressing the love of Jehovah for Israel. He is loving--"I will betroth thee to me in loving kindness (2:19), "As Jehovah loveth the children of Israel" (3:1). His love is compassionate--"My compassions are kindled together" (11:8). Deeper yet is the yearning love of Jehovah

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(2:5,8; 7:13; 11:1-4). However, this love can be wounded.

"How shall I give thee up, Ephraim?
 How shall I cast thee off, Israel?
 How shall I make thee as Admah?
 How shall I set thee as Zeboim?
 My heart is turned within me,
 My compassions are kindled together.
 I will not execute the fierceness of my anger,
 I will not return to destroy Ephraim.
 For I am God, and not man;
 The Holy One in the midst of Thee;
 And I will not come in wrath."
 (11:8,9)

G. A. Smith says that "this is the greatest passage in Hosea--deepest if not the highest in the book--the breaking forth of the exhaustless mercy of Jehovah which no sin in man can¹ bar back nor wear out."

e. Jehovah demands Loyalty.

The struggle between Jehovah and Baalim was keen, and Hosea insists upon Jehovah's exclusive claim to recognition. Hosea attacks the Baal-worship of his day with uncompromising hostility (2:8,13,16,17; 7:16; 11:2; 13:1) because of the hold of Baalism upon the popular consciousness of the people. Hosea further denounces image-worship (4:12, 17; 11:2; 14:3; 8:5,6; 10:5,6; 13:2). All this worship was the expression of a wrong conception of Jehovah. It is for this reason that Hosea is always talking about the necessity of a knowledge of God (2:8,20; 3:1,6; 5:4; 6:6; 11:3.). The great sin of Israel is that of forgetfulness and inexcusable ignorance. She has had innumerable evidences of Jehovah's

1. Smith, G.A., The Twelve Prophets, p. 297.

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How shall I make thee as Admah?
How shall I set thee as Kedoim?
My heart is turned within me,
My compassions are kindled together.
I will not execute the fierceness of my anger,
I will not return to destroy Ephraim.
For I am God, and not man;
The Holy One in the midst of thee;
And I will not come in wrath."
(11:8, 9)

O. A. Smith says that "this is the greatest passage in Hosea--
dearest if not the highest in the book--the breaking forth
of the exhaustless mercy of Jehovah which no sin in man can
drive back nor wear out."

e. Jehovah Demands Loyalty.

The struggle between Jehovah and Baalism
was keen, and Hosea insists upon Jehovah's exclusive claim
to recognition. Hosea attacks the Baal-worship of his day
with uncompromising hostility (2:8, 13, 16, 19; 7:18; 11:2; 13:1)
because of the hold of Baalism upon the popular consciousness
of the people. Hosea further denounces false-worship (4:13,
17; 11:2; 14:3; 8:2, 8; 10:2, 8; 13:2). All this worship was
the expression of a wrong conception of Jehovah. It is for
this reason that Hosea is always talking about the necessity
of a knowledge of God (2:8, 30; 3:1, 8; 5:4; 6:3; 11:3.). The
great sin of Israel is that of forgetfulness and inextinguishable
ignorance. She has had innumerable evidences of Jehovah's

attitude toward her; but has steadily refused to learn from her experiences. Hosea is dominated by the thought of Jehovah's love for Israel and he is amazed and grief stricken because that love receives no adequate recognition or return in Israel. It is, on the contrary, met by the basest ingratitude.

There is but one possible outcome of disloyalty and the rejection of Jehovah's love, viz., punishment and that of the most drastic character. Since this people remains unfaithful and refuses to be reformed, it must be punished. Hence, she must be carried into exile that she may realize the powerlessness of the gods in whom she has placed her trust and may come to a new consciousness of Jehovah's love. Chastised and purified, she may once more return to her land and there worship Jehovah with a zeal according to knowledge and with an undivided heart.

standard for Israel. Because Israel has enjoyed special privileges, the standard by which she shall be judged is to be placed all the higher. Jehovah demands justice, "which in its simplest and most natural form, includes honesty, integrity, purity, and honesty." This is concrete and includes the elementary duties of life whether in Israel or the surrounding nations. The passion of man's soul is for the establishment of social and moral justice which Jehovah demands. Man laid down the principle of righteousness which forms the essence of all true morality--

attitude toward her; but has steadily refused to learn from her experiences. Moses is dominated by the thought of Jehovah's love for Israel and he is amazed and grief stricken because that love receives no adequate recognition or return in Israel. It is, on the contrary, met by the basest ingratitude.

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B. Their Concepts of Sin.

1. Amos.

a. The Nature of Sin is Obscured.

There is no adequate conception of sin found in the book of Amos. To him the life of man and God should naturally express itself in good. This good is an objective matter, something regarded as present, while all departures from it arouse the anger of Jehovah. Everything is regarded concretely, and at the same time negatively.

Amos' conception of Jehovah is that of a God of justice. Jehovah's power is not only universal but it is necessarily impartial and consequently ethical. Righteousness being a vital element in Jehovah's character, He will not only demand it in those who profess to be his followers, but will enforce the demand. He cannot have one standard for the nations and a lower standard for Israel. Because Israel has enjoyed special privileges, the standard by which she shall be judged is to be placed all the higher. Jehovah demands justice, "which in its simplest and most natural form, includes honesty, integrity, purity, and humanity."¹ This is concrete and includes the elementary duties of life whether in Israel or the surrounding nations. The passion of Amos' soul is for the establishment of social and moral justice which Jehovah demands. Amos laid down the principle of righteousness which forms the essence of all true morality--

1. Driver, S.R., Joel and Amos, p. 109.

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2. The Nature of Sin is Obscured.

1. Amos.

B. Their Concepts of Sin.

respect for personality in one's self and in others. It was because the nations and Israel lacked this that they were sinful. Doom would be produced on them because of their sin (3:3-6) and hence only a removal of their sin could save them.

b. Atrocities of Barbarism.

1

Doom is passed on the surrounding nations because of some representative offence. They are not judged for offences committed specifically against Israel's God, nor because they do not worship Him, but because they have broken the laws of universal morality, have violated some precept of the natural law of humanity, and mercy written on

2

men's hearts. Thus Jehovah, the God in whose name Amos speaks, is interested in the moral conduct of men beyond the borders of Israel, and He will punish sin wherever He finds it. The sins are all definite and concrete and Jehovah detests them and will not allow them to go on unpunished. The world is a world of law and something always follows in the trail of sin. The sins which Amos denounces are nearly always social sins, wrongs done to the neighbor, especially the helpless neighbor.

c. Atrocities of Civilization.

After Amos stirred the people's conscience and imagination by his judgment of their neighbor's sins,

1. Amos 1:3--2:4.

2. Smith, W.R., The Prophets of Israel, p. 134.

respect for personality in one's self and in others. It was because the nations and Israel lacked this that they were sinful. Doom would be produced on them because of their sin (3:2-8) and hence only a removal of their sin could save them.

b. Attitudes of Barbarism.

Doom is passed on the surrounding nations because of some representative offense. They are not judged for offenses committed specifically against Israel's God, not because they do not worship Him, but because they have broken the laws of universal morality, have violated some precept of the natural law of humanity, and mercy written on men's hearts. Thus Jehovah, the God in whose name Amos speaks, is interested in the moral conduct of men beyond the borders of Israel, and He will punish sin wherever He finds it. The sins are all definite and concrete and Jehovah demands that they be removed and will not allow them to go on unpunished. The world is a world of law and something always follows in the trail of sin. The sins which Amos denounces are nearly always social sins, wrongs done to the neighbor, especially the helpless neighbor.

c. Attitudes of Civilization.

After Amos stirred the people's conscience and imagination by his judgment of their neighbor's sins,

he turns as swift as lightning with the same formula on themselves. His audience had listened with delight to the announcement of the sins of their neighbors. The surrounding nations were doomed because they had repudiated the reasonable moral demands which had been written by the finger of God on men's consciences. How would Israel escape if she neglected and defied those moral demands? She was comprehended under the same moral law as the other nations with their inexorable penalties.

The sins that vex and provoke Amos manifest themselves in various forms but there are some which he especially condemns. The sin of sins to Amos is the cruelty to the poor. The rich oppressed the poor by exactions of wheat (5:1), and use of false measures in buying and selling (8:5), fairly crushing their head to the earth (2:7). Then the judges to whom the poor appealed for relief were corrupt. They accepted bribes (5:12), and so were controlled by the rich. The courts which should have given them redress and made such atrocities impossible, were themselves venal so that the love of money poisoned justice at its source. The class whose privilege and duty it was to protect the poor exploited them. In this way human life was literally bartered away. The innocents were sold for silver and the needy for a pair of shoes (2:6; 8:6). It was not, however, the smallness of the amount for which the poor were sold that stirred the indignation of the prophet, but the fact that they were sold at

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all. All the money in his estimate was base when compared with the value of human life. "There were certain common rights of humanity that were above all price, and these rights the ruling classes in Israel were persistently disregarding. To Amos this seemed the height of iniquity, and not only the height of iniquity but the very limit of governmental folly."¹ Amos' cry is "That ye have turned justice into gall, and the fruit of righteousness into wormwood" (5:7; 6:12), "and righteousness is cast to earth" (2:8).

But three other influences were degrading and destroying the life of the time--impure worship, immorality and intemperance. The people were ready to discharge, in place of moral duties, the external offices of religion. In their eyes moral deficiencies were a matter of indifference, provided the formal routine of festival-keeping and sacrifice was properly performed. It was this, they persuaded themselves, which assured Jehovah's favor, and it was something which was far easier to observe than the restraints of morality. The more gifts they offered to Jehovah, the more frequently they made pilgrimages to His shrines, the better satisfied they supposed He would be; their moral delinquencies He could afford to disregard. Amos says that their ceremonial observances are but "transgression" (4:4), and are not the avenue to Jehovah's favor (5:25). He "hates", he "rejects" Israel's pilgrimages and offerings (5:21-23).

1. Knudson, A.C., The Beacon Lights of Prophecy, p. 82.

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Amos illustrates the worthlessness of ceremonialism and the supreme value of righteousness in the religious life.

Immorality and intemperance were actually associated with the public worship of God. The sacred places, so called, rang with sounds of revelry, and witnessed deeds of robbery and lust. "A man and his father go unto the same maiden, to profane my holy name: They lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined." (2:7-8). This picture of Jehovah's people is as ugly as it can be-- given over as they were to wine and women, to love of money and oppression of the poor, and cloaking much of this wrong in the holy garb of religion. Israel had sinned against light and privilege, against conscience and the love of God.

"Seek ye me, and ye shall live" (5:4), "Seek good and not evil" (5:14), "Hate evil and love the good" (5:15) is Amos' cry for Israel. Goodness has a social color and is the doing of justice in society, respect for personality, and the securing of fair play between man and man. Jehovah demands that "justice roll down as waters, and righteousness as a mighty stream" (5:24). Thus, the justice and righteousness for which Amos pleads is nearly always a social thing.

2. Hosea.

a. The Nature of Sin.

Hosea's marital experience taught him

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S. Hoses.

2. The Nature of Sin.

Hoses's marital experience taught him

the lesson of Israel's disloyalty to Jehovah. He learned in his own home that moral power of love is not absolute. He had placed his love, confidence and mercy on Gomer but she had failed to keep loyal to him. This was true of Israel. Jehovah had showered goodness, mercy and love on Israel but she had failed to keep that loyalty, even ascribing her blessings to Baalim. Gomer, whom Hosea loved more than his life, had caused his great anguish of heart by her unfaithfulness, and the experience became a great spiritual insight in which Jehovah cries out, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"¹ "How shall I give thee up, Ephraim? How shall I cast thee off, Israel? . . . My heart is turned within me, my compassions are kindled together."² "I will not execute the fierceness of my anger-- I will not destroy. . . for I am God and not man."³ "Jehovah loveth the children of Israel."⁴

To Hosea, for Gomer to go out into fornication⁵ was breaking the marriage covenant. Hosea believed Israel was bound in a covenant with Jehovah and a breaking of it was sin. "Sin," says T. H. Robinson, "is always an ugly thing, but nowhere--save in the Cross itself--is it made to appear more utterly horrible and loathsome than in the thought of Hosea. To him it is the rejection, or still worse, the betrayal of

1. Hosea 6:4.

2. Hosea 11:8.

3. Hosea 11:9.

4. Hosea 3:1.

5. Hosea 1:2; 2:2-5; 4:12, 15, 18; 5:3, 4; 9:1.

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love."¹ It was Jehovah who "when Israel was a child loved him; and called his son out of Egypt;"² it was he also who when Israel was "in the wilderness of great . . . was so filled;"³ it was he who healed⁴ their wounds and bound them up; it was he who "taught Ephraim to walk; and took them in his arms;"⁵ it was he who "drew them with the cords of a man, with bands of love;"⁶ and yet, she had not been loyal and kept the hesedh covenant. Kindness and truth, kindness and justice,⁷ are the sum of moral duty. The relation of love and kindness between man and God goes side by side with the conception of Jehovah's covenant with Israel.⁸ Jehovah and Israel are united by a bond of moral obligation--not a mere compact on legal terms, a covenant of works, but a bond of piety--of fatherly affection on the one hand, and loyal obedience on the other. Hesedh is the bond which binds Jehovah and Israel together. But Israel had sinned against love and was disloyal to Jehovah. Thus, this was Hosea's conception of sin.

b. Sin is Due to the Lack of the Knowledge of God.

The cause of Israel's sin, according to the prophet, is due to ignorance--because there was no know-

1. Robinson, T.H., Prophecy and the Prophets, p. 78 .

2. Hosea 11:1 and 12:13.

3. Hosea 13:6.

4. Hosea 6:1.

5. Hosea 11:3.

6. Hosea 11:4.

7. Hosea 4:1; 10:12; 12:6.

8. Hosea 6:7; 8:1.

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ledge of Jehovah in the land.¹ In a previous verse Jehovah declares he has "a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land."² Thus he puts knowledge of God on the same level as truth and goodness. Jehovah "desires goodness, and not sacrifice; and the knowledge of God more than burnt offerings."³

Knowledge was both the intellectual grasp of a religious object and the emotional quality which implied a change of temper and conduct. Hence, knowledge is not only an achievement of mind but a passion of the whole moral nature. Israel lacked the love of God because the people did not know Jehovah. There was no distinction made between Jehovah and Baalim. Without knowledge of a person one cannot love and this was Israel's predicament; being ignorant of Jehovah it was impossible to love him. Another thing was that Israel had "forgotten the law of thy God," therefore, "Jehovah also will forget Israel's children." (4:6). The knowledge of God is essential to the covenant. "They have transgressed my covenant and trespassed against my law." (8:1). The people were ignorant of the covenant and had sinned against Jehovah's love and were disloyal to his precepts.

c. Expressions of the Lack of Knowledge of God.

Israel's kings are (1) Idolatry.

1. Hosea 4:6.
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c. Expressions of the Lack of Knowledge of God.

(1) Idolatry.

1. Hosea 4:8.
2. Hosea 5:1.
3. Hosea 8:8.

Hosea denounces the use of idols and images. He refers to them as work of men's hands (8:6). Hosea denounces them because they are a barrier between Israel and Jehovah. The worship of Jehovah is fused with the nature worship of Canaan and in reality they are worshipping Baalim (2:6). Israel believed themselves to be worshipping Jehovah (8:13; 9:4,5) but Hosea says they are worshipping other gods (3:1). Israel's sin was, though she married Jehovah, she was unaware of the meaning of marriage, and while she paid homage to Jehovah (5:6; 6:6ff) she was actually honoring Baal (2:5, 8,13). Thus, Hosea attacks their error and condemns idolatry and image worship.

(2) Immorality.

Hosea pictures the land as full of "harlotry" and "adultery". The priests encourage immorality for the gain which they derive from it (4:6). The sanctuaries are dens of thieves while the priests are the actual leaders in crime (6:9). Immorality was practiced openly (7:1-7; 10:4; 9:12ff; 6:8,9). Kings were surrounded by unscrupulous nobles instead of leaders and uplifters.

(3) Revolution and General Political Decay.

Hosea does not spare rulers. Israel's kings are not of Divine appointment (8:4 and 7:1-7). Israel shows unfaithfulness in rebelling against all legitimate authority (13:10,11; 10:7). Kings are powerless and

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cannot save Israel, but Israel had trusted them instead of Jehovah (10:3).

(4) Useless Foreign Alliances.

Disloyalty is finally shown in seeking foreign alliances. After all Jehovah had done for Israel, she hires lovers among the nations (8:10). Instead of turning to God, Israel turns toward Assyria and Egypt (5:3; 7:11; 8:8-10; 12:1; 14:3). Foreign policy is destruction to Israel and is adultery (8:9) because Israel is married (7:11) to Jehovah. Exile and discipline are the consequences of unfaithfulness (9:3; 10:6; 11:5).

The words "seek ye me" convey the idea of "habitually seeking". He revealed will of Jehovah, and seeking to please Him by obedience and practice, living a righteous life. There is nothing the people seek to do to escape punishment or to gain life. They must seek Jehovah in order to live. Life is, of course, national life, prosperity and escape from threatened ruin. There is no reference to any future existence but it carries the idea that the nation or man who seeks God lives. An inference is also here that if the people seek Jehovah in righteousness and justice they will be saved. Jehovah will be merciful and deliver them from the destruction.

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C. Their Concepts of Mercy.

1. Amos.

There are two passages in Amos that suggest the mercy of God by implication, and two passages, very similar to each other, which suggest the mercy of God as it may be induced by intercessory prayer.

a. Passages implying mercy.

The two passages implying mercy are as follows:

"For thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; but seek not Bethel, nor enter into Gilgal, and pass not to Beer-Sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. Ye who turn justice to wormwood, and cast down righteousness to the earth."¹

The words "seek ye me" convey the idea of "habitually seeking" the revealed will of Jehovah, and seeking to please Him by obedience and practice, living a righteous life. Amos is telling the people that to go to these sanctuaries is useless and they must seek Jehovah in order to live. Life is, of course, national life, prosperity and escape from threatened ruin. There is no reference to any future existence but it carries the idea that the nation or man who seeks God lives. An inference is also here that if the people seek Jehovah in righteousness and justice they will be saved--Jehovah will be merciful and deliver them from the destruction

1. Amos 5:4-7.

C. Their Concepts of Mercy.

1. Amos.

There are two passages in Amos that suggest

the mercy of God by implication, and two passages, very similar to each other, which suggest the mercy of God as it may be induced by intercessory prayer.

2. Passages implying mercy.

The two passages implying mercy are as

follows:

"For thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-Sheva; for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. Ye who turn justice to wormwood, and cast down righteousness to the earth."

The words "seek ye me" convey the idea of "passionately seeking" the revealed will of Jehovah, and seeking to please Him by obedience and practice, living a righteous life. Amos is telling the people that to go to these sanctuaries is useless and they must seek Jehovah in order to live. Life is, of course, national life, prosperity and escape from threatened ruin. There is no reference to any future existence but it carries the idea that the nation or man who seeks God lives. An inference is also here that if the people seek Jehovah in righteousness and justice they will be saved-- Jehovah will be merciful and deliver them from the destruction

that is inevitable. The second passage that implies mercy and deliverance is,

"Seek good and not evil, that ye may live; and so Jehovah, the god of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph."¹

Here is a repetition of the summons to repent through righteous conduct and moral goodness in their lives. The people believed Jehovah was with them, but Amos lays down the condition upon which Jehovah will be with them. Unless her whole attitude changes, unless good and not evil is made the end of her national life, that life shall cease, and the much talked of fellowship will be lost. The implication is clear that if they fulfill the conditions they will be delivered. Amos says it "may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph". This expression may suggest a hope. However, he is not sure here but what the unrighteous conduct of Israel has gone so far that nothing will avail. The same thought is expressed in 3:12 in regard to a possible deliverance. "Thus saith Jehovah: as the shepherd rescueth out of the mouth of a lion two legs, or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed." The Prophet pictures Jehovah as a shepherd rescuing Israel from Assyria. But it is to be

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practically no "rescue" at all. There is not a great deal of mercy implied here for you cannot make much of a sheep out of two legs and a piece of an ear.

Amos had announced the threatened doom that would befall Israel. He apparently had little hope for the success of his preaching mission, and his words betray little emotion in regard to the message of doom it was his to deliver. But no man could have gone forth to preach such a message to men, without entertaining some hope. He who could be satisfied with a bare announcement of destruction as an end in itself would be less than human. The very fact that he preached shows that he hoped. Certainly the implication back of these words is that Jehovah's attitude can be changed by a change of conduct on the part of Israel. If this possibility were not in Amos' thinking and message, then these passages and words are meaningless.

b. Passages suggesting mercy.

There are two other passages which are more explicit in his "doctrine of mercy". The first,

"Thus the Lord showed me: and, behold, he formed locusts in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth, after the King's mowings. And it came to pass that, when they made an end of eating the grass of the land, then I said, O Lord Jehovah, forgive, I beseech thee: how shall Jacob stand? Jehovah repented concerning this: It shall not be, saith Jehovah."¹

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The second passage is similar:

"Thus the Lord Jehovah showed me: and, behold, the Lord Jehovah called to contend by fire; and it devoured the great deep, and would have eaten up the land. Then said I, O Lord Jehovah, cease, I beseech thee: how shall Jacob stand? for he is small. Jehovah repented concerning this: This also shall not be, saith the Lord Jehovah."¹

These passages are the only places in the book where Jehovah is explicitly revealed as merciful. With all his conscience of Israel's sin, Amos prays that they may be turned. Even Amos, desert bred and living aloof from Israel, shrank from the judgment which it was his call to announce. There appear to be only two moments in his ministry when his heart contended with his conscience, and twice he entreats God to forgive and be merciful. Thus he prays and believes that his intercessory prayer is effective, and is answered. In these passages a good and permanent element in the Divine character is conspicuously presented, which is not always in the foreground in the Old Testament Religion. Jehovah is the God, not only of judgment but of mercy and love.

Principal H. W. Robinson, who named as one of the characteristics in Amos' conception of Jehovah that "he is merciful", does not mention mercy in dealing with these two passages but rather dwells upon the destructive picture in these two visions.² Here would have been of all places an opportunity to justify his statement, but he remained silent.

c. Hopeful passage of a later writer.

There remains one passage in the book of

1. Amos 7:4-7.

2. Robinson, H.W., Abingdon Bible Commentary, p. 783.

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Amos which deals with mercy and restoration, namely, 9:8^b15. This disputed passage is considered in Chapter One in which there are arguments for and against its authenticity. The passage was found to be inconsistent with the preceding message of doom and was rejected as coming from the hand of Amos. The major emphasis of Amos had been that righteousness was the requirement of Jehovah and doom and destruction was the penalty of unrighteousness. The element of mercy had been pushed into the background, although it was not entirely lacking. This was soon felt as a defect, and a reconciliatory conclusion was appended to the Book of Amos, which contains little of his ideas, and is at variance in all points with his doctrine.¹

2. Hosea.

a. Meaning of the term Hesedh.

The translation of the term hesedh, which occupies the most prominent place in the book of Hosea, has its difficulties and its various interpretations. The word forgiveness is inadequate to express the term. Jehovah is in a personal relationship with Israel. His will is ethical and therefore, when two wills meet, the problem of forgiveness naturally arises as the result of the failure on the part of the people to maintain their obligation in the covenant. Thus, good and evil come from Jehovah. He would become angry, but this was avoided by sacrifices and offerings

1. Cornill, C.H., Prophets of Israel, p. 47.

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which Amos and Hosea said is not the way. However, forgiveness is a narrower term than hesedh. Forgiveness is an act of the moment, while hesedh is a sustaining attribute. Forgiveness is treated in terms of the divine and the human in the prophets, whereas hesedh includes both the divine and human attributes. The word grace expresses the covenant idea, i.e., only by obedience to the covenant can divine grace be obtained. Obedience produced a claim on God (Psalm 118:132). Divine grace is forgiveness of sin (Psalm 32:51; 130:143). But here again grace is an attribute of God and not a finality of life. It is necessary in dealing with men, inasmuch as it is conditioned by certain characters of men's dealings with each other and with God. Hence, grace is too narrow to translate hesedh. There is no word in the Old Testament to translate the expression of love. Holiness occupies the foreground. In Hosea we find the first expression of love. The term is used of God in Hosea as well as of the relation of the individual to each other. In our English versions the word hesedh, used by Hosea, is more adequately expressed by the word ¹mercy, ²goodness, ³lovingkindness, G. L. Robinson suggests that "hesedh to Hosea meant what is usually conveyed by the Scotch term 'leal love', i.e., love plus loyalty, including both love for God and for our fellow-

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However, hesedh does not mean mercy in an indiscriminate manner. Dr. Ottley points out that the word hesedh is not used indiscriminately, where any kind of favor is desired, but only where there is some recognized tie. It is indeed the opposite of hēn,² which is in place just where there is no tie or claim.³ Where there is a definite loyalty involved, such as marriage or betrothal and kinship of various sorts, the word hesedh is used. Where no loyalty is involved the word hēn is used. The word hesedh is then used wherever there is a definite relation demanding and involving loyalty between the contracting parties. It draws its meaning from the idea of the covenant and has the connotation of being a sustained quality of life. The covenant demanded ethical qualities which are identified as loyalty. It was this sense of loyalty that was always the basis of covenant relationships. In hesedh is involved a mutual obligation between contracting parties plus a tie of deep affection.

b. The Use of the term Hesedh.

We may distinguish three uses of the word hesedh in the Old Testament. (1) There are many instances in which it is used of God's condescension to the needs of

1. Robinson, G.L., The Twelve Minor Prophets, p. 27.
2. Ottley, R.L., The Religion of Israel, p. 29. Hēn has the general connotation of "favor" when used in making a request. It seems to have the same meaning of "please" in an elaborate way. It is rarely used in speaking of God and has little or no religious significance. No covenant idea is implied.
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man. (2) The word is used to show Israel's affection for Jehovah. (3) Hesedh¹ is also used of men in their relations to each other. All three usages are found in Hosea. The covenant is a three way affair and involves mutual loyalty and affection between Jehovah and Israel,² between Israel and Jehovah,³ and between Israelite and Israelite.⁴

The term hesedh⁵ in Hosea is used six times: 2:19; 4:1; 6:4; 6:6; 10:12; 12:6. It is also interesting to note⁶ that it is used but once in the prophets outside of Hosea. Jehovah's hesedh⁷ for Israel is mentioned specially but once in Hosea, where it is one of His bridal gifts to His people, "but the thought of Jehovah's love for the nation runs⁸ through the whole book." In the other passages in which hesedh occurs it is impossible to distinguish between Israel's love for Jehovah and that kindness towards their fellow Israelites which Jehovah's people ought to show. Clearly it is the former in 6:4, because the context requires this meaning, and the same is probably true of 6:6, where hesedh is parallel to "the knowledge of God" and both are pronounced to be more acceptable than sacrifices and burnt offerings. "In fact, there is no passage in which the word cannot mean

1. Brown, S.L., The Book of Hosea, p. 47-48.
2. Hosea 6:7; 8:1.
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5. Robinson, G.L., The Twelve Minor Prophets, p. 27.
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8. Brown, S.L., The Book of Hosea, p. 48.

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love for God, though kindness towards one's fellow suits the context better in 4:1 and 12:6. The explanation of this ambiguity is that it is inherent in the meaning which Hosea attaches to the word. "When he uses hesedh he always means love for God, but he knows no love for God which does not show itself in love for one's fellowmen; nor does he know any love for man which is not inspired by love for God."¹

"Jehovah and Israel form, as it were, one community, and hesedh is the bond by which the whole community is knit together. It is not necessary to distinguish Jehovah's hesedh to Israel which we would term his grace, Israel's duty of hesedh to Jehovah which we would call his piety, and the relation of hesedh between man and man which embraces the duties of love and mutual consideration. To the Hebrew mind these three are essentially one, and all are comprised in the same covenant. Loyalty and kindness between man and man are not duties inferred from Israel's relation to Jehovah, they are parts of that relation; love to Jehovah and love to one's brethren in Jehovah's house are identical. (Compare 4:1 with 6:4,6). To Hosea, as to Amos, justice and the obligations of civil righteousness are still the chief sphere within which the right knowledge of Jehovah and due regard to His covenant are tested."²

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2. Smith, W.R., The Prophets of Israel, p. 162.

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However, Dr. Brown says that "if this interpretation of Dr. ~~Smith~~'s is correct, kindness will be found to be as inadequate as mercy as a rendering of hesedh. Piety, in the comprehensive sense of the Latin pietas, is the only word which seems suitable as a translation when the word may include both love for God and love for one's fellow, but it, does not seem possible to find a better rendering than loving-kindness to express God's love for man."¹ This gives us the basic idea which underlies Hosea's message of mercy.

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D. Their Concepts of Righteousness and Justice.

1. Amos.

a. A Cry for Righteousness and Justice.

The characteristic words used by Amos are cedhagah (justice) and mishpat (righteousness). Amos came forth as the apostle of righteousness and the champion of justice. His moral nature is moved by the spectacle of outraged right, and he does not unbend in affection or sympathy. It will be remembered that the social and economic conditions of his day warranted Amos' cry. Wealth abounded; and those who possessed it lived in self-indulgence and luxury. They had winter and summer homes (3:15) built of hewn stone (5:11), and panelled with ivory (3:15). They feasted upon delicacies, were annointed with rich perfumes, drank "wine in bowls", and listened to strains of varied music (6:4-6), and revelry was often to be heard (6:7,8,11). Because of this, unbroken prosperity, moral deterioration was rampant. Wealth was wrung by injustice and oppression from the hard-worked, poor cultivators of the soil who lived penuriously, and had as much as they could do to keep body and soul together. The book of Amos is full of allusions to the sufferings inflicted upon the poor by the hard-hearted aristocracy, by remorseless creditors, by avaricious and dishonest traders, by venal judges. Justice was sold to the highest bidder; for the sake of some trifling article, the value of which he could not pay, the debtor was sold into slavery. The sufferings and

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of some trifling article, the value of which he could not

pay, the debtor was sold into slavery. The sufferings and

misfortunes of the poor were viewed with complacency (2:6-8) and the palaces of the nobles were stored with gains of violence and robbery (3:9-10). Justice was injustice as the claims of the poor and innocent were listened to with impatience. Bribes and presents were demanded by the courts (5:7,10-12; 6:12). The merchants longed for the time when the sabbath would be past, in order that they might resume their dishonest practices and make fresh profits out of the helplessness of the poor (8:4-6). Into this kind of a social order Amos hurled his message of righteousness and justice with burning words of denunciations.

b. The Divine Demand.

Over against the corruptions of the age Amos proclaims the justice and righteousness of Jehovah and the divine claim of morality upon the individual and the state. The conception of Jehovah which Amos entertains is that of a god of justice. Righteousness is a vital element in Jehovah's character, and He not only demands it from those who profess to be his followers, but he also enforces the demand. Because Jehovah is righteous and just He demands of His people honesty, fair dealing, integrity, purity, and humanity toward all men. Hammurabi, King of Babylon, c 2100 B.C., had been a promoter of civic justice but Amos considered oppression and injustice as breaches of the law. It was sin against a righteous God. Amos built upon Moses who taught that righteousness and justice was a part of the true worship

misfortunes of the poor were viewed with complacency (2:2-3)

and the prayers of the nobles were stored with gains of violence and robbery (3:9-10). Justice was injustice as the claims of the poor and innocent were listened to with indifference. Gifts and presents were demanded by the courts (5:7, 10-12; 6:12). The merchants fought for the time when the Sabbath would be past, in order that they might resume their dishonest practices and make great profits out of the helplessness of the poor (8:4-8). Into this kind of a social order Amos hurled his message of righteousness and justice with burning words of denunciation.

2. The Divine Demand.

Over against the corruption of the age Amos proclaimed the justice and righteousness of Jehovah and the divine claim of morality upon the individual and the state. The conception of Jehovah which Amos entertained is that of a God of justice. Righteousness is a vital element in Jehovah's character, and he not only demands it from those who profess to be his followers, but he also enforces the demand. Because Jehovah is righteous and just he demands of his people honesty, fair dealing, integrity, purity, and humanity toward all men. Hammered, King of Babylon, a 2100 B.C., had been a promoter of olive justice but Amos considered oppression and injustice as breaches of the law. It was sin against a righteous God. Amos built upon Moses who taught that righteousness and justice was a part of the true worship

of Jehovah. Nathan¹ denounced the King for the sin of robbery, and Elijah² the unjust treatment of Naboth. Although Amos was not the first to preach ethical religion, he was in the language of forcefulness, the first to lay stress on this requirement. In striking this note so decisively, Amos led prophecy into a new path: he became "the founder of a new phase of prophecy,"³ through which the religion of Israel was raised far beyond its national limitations, and became the common inspiration of mankind.

That Amos' favorite theme is justice and righteousness can be readily seen from the following passage: "Ye who turn justice to wormwood and cast righteousness down to earth" (5:7). "For insight and force there is nothing to surpass this in the whole of Amos; it is the tersest and finest expression of his faith in the inexorableness of physical and moral law."⁴ Instead of rendering justice they had poisoned justice at its source and let a foul stream of wrong run through society. For righteousness they had substituted violence and oppression. Amos insists that righteousness and justice be exhibited in all commercial dealings (8:5-6), and in the execution of social obligations generally. Amos is teaching also that righteousness implies more than seeking God by external religious observance, while they imagine that they are drawing near Him (5:2). For the prophet declares,

1. II Samuel 9:27b; 12:15a.

2. I Kings 21:17-24.

3. Gordon, A.R., The Prophet of the Old Testament, p. 59.

4. McFadyen, J.E., A Cry for Justice, p. 84.

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1. II Samuel 8:27; 18:15.
2. I Kings 21:17-24.
3. Gordon, A. B., The Prophecy of the Old Testament, p. 20.
4. Malahuk, L. E., A New Era of Justice, p. 24.

God desires moral virtues such as indeed Amos is upholding (5:5,6). Social righteousness is not a substitute for, but an expression of, religion. Amos is calling their attention to the superiority of ethics over empty ritual. In other words, it was an expression of their religion and the thing Jehovah desires. Instead of these principles being something good and helpful to Israel they are bitter and injurious-- "wormwood" or perverted justice (6:12,13). Amos explains the necessity for justice. Perversion of justice into poison (gall) is as unnatural as to make horses run upon the crags and oxen plow the sea (6:12). The prophet goes so far as to imply that righteousness is more permanent than man. Even if it meant Jehovah's people should be annihilated, righteousness must be vindicated (8:2,3). However, the verse that sums up Jehovah's righteousness and justice is "But let justice roll down as waters and righteousness as a mighty stream."¹ That is, righteousness and not ritual is what Jehovah wants. The meaning is not that Jehovah will send judgment as an overwhelming stream, but that Jehovah wants right living and social justice. By a mighty stream is meant a perennial or everflowing stream. The stream was a rushing torrent in rainy seasons but in the summer it was reduced to a trickling rivulet. In contrast with such torrents the righteousness of Jehovah is like a stream whose waters never fail. Because of the lack of righteousness and social justice,

1. Hosea 5:23-24.

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impending doom is near. Amos thought of God as terrible and stern. "The grace of Jehovah's countenance was veiled from him."¹ The austere moralist had little sympathy with the love that blotted out iniquity: he knew little of the kindness in God's justice which He desires His children to see. It matters not how bracing to the conscience the preaching of morality may be, it can never produce the finest trait of human character, which is the image of the Divine. However, Amos laid down the truth that justice between man and man is one of the divine foundations of society.

2. Hosea.

a. Social and Commercial Injustices are not Condoned.

The prophet of leal love has little to say about righteousness and justice. It may have been that the social and economic conditions had grown so much worse in his day that it was impossible to dwell on details, and that the fact of the nation's disintegration was responsible for his comparative silence. Hosea, to be sure, was not blind to "man's inhumanity to man"; but his teaching is not distinctively and prevailingly social. Hence, little reference is made to the social and commercial iniquities of his day which existed. In his enumeration of the shortcomings of Israel in the ethical sphere, he never once mentions specifically the poor and their sufferings. In referring to the

1. Gordon, A.R., The Prophets of the Old Testament, p. 59.

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J. Gordon, A.E., The Prophets of the Old Testament, p. 52.

Book of Hosea there are several passages in which the prophet could have easily denounced the deplorable conditions which existed under the reign of Jeroboam II, such as, luxury and self indulgence, dishonesty in business, and injustice in the courts, but he has little to say. However, Hosea does imply occasionally to the oppression of the poor. He denounces those "that remove the landmark" (5:10), and those also who oppress by means of "balances of deceit".(12:7). Of Ephraim, who boasts that he has become rich, he says, "All his gains will not suffice for the iniquity which he has committed" (12:8). But this special evil is not prominent in his prophecies. What we find in them is a general relaxing of the moral bonds.

b. His Attitude toward the Rights of Jehovah.

It is sufficiently clear that there were social and economic sins. Robbery and murder seem to have been common (4:2; 6:9; 7:1). Fornication was also rife. The prophet refers to it again and again, and makes some significant observations concerning it (4:2,10,11-14; 6:10; 7:4; 9:10). There was a general corruption of society. All classes were involved in it. The priests and nobles, it is true, were singled out for special castigation, but they were condemned, not so much because they had wronged the poor as because they had led the people astray. "There is," says the prophet, "no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and lying, and killing,

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and speaking, and committing adultery" (4:1-2). Hosea's
failure to denounce these conditions was also probably due
largely to the fact that his whole being was absorbed in the
theme of Israel's attitude toward Jehovah. His fundamental
note is that Israel should be loyal to Jehovah to the ex-
clusion of other gods, by reason of the fact that he has
chosen her as his own people from among the peoples of the
earth. Hosea is not indifferent to the sins of Israel, but
he is more concerned about tracing them to their source--
ignorance of Jehovah resulting in false worship--than about
describing them in detail. The prophet is more interested
in the nature of Jehovah and man's inward relation to him
than he is in the rights of man.

E. Their Concepts of Salvation.

1. Amos.

a. Israel's Call to Repentance.

"The mission of the prophet Amos as a whole," says Principal Robinson, "implies a call to repentance."¹ Amos received five visions which had a distinct bearing on his preaching of repentance. These visions led him to believe he was destined to be God's servant to call his contemporaries to righteousness. Taking such visions as locusts, drought, the plummet and the basket of summer fruit as an essential unity, it can be argued that it was through their message of doom that Amos the shepherd was called² or³ taken to be a prophet.

Amos assumes that (a) the nation overshadows the individual. It was through the sanctuaries in the land of Israel that the individual entered into fellowship with Jehovah. Only in Canaan, therefore, could be led a life of full communion with God. To him every land was an unclean land (7:7) and life in that land had no sanctity. Exile was the blotting out of all his highest hopes and the annihilation of all that had given sacredness to life. (b) That Jehovah would assert his supremacy over all the nations of the world. In the ruin and tumult of "Jehovah's Day" it would be a day of light (5:18) and evil would not befall them but would overtake other

1. Robinson, H.W., Abingdon Bible Commentary, p. 780.

2. Amos 3:8.

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1. Robinson, H.W., Abraham Bible Commentary, p. 780.
2. Amos 8:11.
3. Amos 7:15.

peoples (9:10; 6:3). (c) Israel and the heathen are represented as possessing a knowledge of the difference between right and wrong. "He probably regarded it, like the notion of cause and effect (3:3ff), as a natural endowment, which in the case of the Hebrews had been supplemented by special revelation. He does not deny the universality of the faculty when he declares that Israel knows not how to do right (3:10)."¹ He would not hold them responsible for not having anything that they had not received. What he means is that having been endowed with the ability to distinguish between right and wrong, they have ceased to exercise it, and thus reduced themselves to a condition in Jehovah's sight inferior to that of the Philistines and Egyptians who are summoned to act as their judges (3:9), hence, the severity of the sentence pronounced against them. (d) "Moral freedom is also implied in every accusation brought and every sentence pronounced."² It is taught that Israel indulges in uncleanness, for the sake of profaning--that is, although they know that in so doing they profane, the holy name of their God (2:7); for there would be no reproach in the statement, "Yet ye returned not unto me," if Jehovah himself were responsible for the result. Finally, the exhortations become mockery unless freedom to yield to them be presupposed. "With Amos the freedom of the will may survive when the capacity for moral dis-

1. Mitchell, H.G., Amos, p. 194-195.

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1. Mitchell, H.G., Amos, p. 184-185.
 2. Ibid., p. 195.

inctions has practically perished; for those who know not how to do right are the very persons whom he exhorts to hate evil and love good, that they may live" (5:10,15).¹

b. Call to True Worship is a Call to Repentance.

Amos' idea of religion may be summed up in one phrase--a returning to God. And that is precisely what popular religion failed to understand. There was no decay of religion in Amos' day. The places of worship were thronged by devout and enthusiastic pilgrims. Religion meant the correct performance of ritual. Every stage of life had its appropriate stage of hallowing, every sin its proper sacrifice, and the important thing was to attend these services and offer these sacrifices. The priests probably inculcated a kind of morality, but they did not put righteousness first. The priests could not adjust the balance between ritual and righteousness and the result was seen in the popular idea that the service of God consisted of blessings, tithes, sacrifices, repetition of prayers and sacred symbols. Amos denounced these things. Amos suggested that such a conception of religion keeps them from Him; for it encourages the illusion that men and women cannot possibly be far from Jehovah if only they persevere in these ways. Thus, they are blinded and cannot hear when Jehovah calls. He is trying to say, "Your religion is rotten to the core: and your worship is very wickedness." Amos singles out not only the bad things

1. Ibid., p. 195. *Amos' Idea of Prophecy*, p. 70, 71.

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but the good things of religion in his derision. "Tithe is transgression, sacrifice is sin" (4:4). Further, Amos is saying, "If that is your idea of religion, then God will have none of it and the more you multiply your services, the more you will displease the very God whom you are seeking to please." Thus, the call to true worship becomes in effect a call to repentance. With offerings in their hands all Israel "seeks" the sanctuaries, but Jehovah meets this with the words, "Seek ye me".

c. How Jehovah is to be Sought.

"The problem which Amos was grappling with is the problem with which religion is grappling through all the ages of human history--the problem of life and death,¹ the problem of salvation."

The special duty of Israel is to seek Jehovah. Hence, the only way to avoid destruction was a complete change of conduct, by putting humanity in the place of inhumanity, and justice in the place of injustice. Amos exhorts Israel to "Seek Jehovah, and ye shall live," and "Seek good and not evil, that ye may live" (5:6,14). These two exhortations are synonymous. Jehovah is not to be sought at Bethel or any shrine to which Israel is devoted (5:5), but in righteous conduct, especially toward the lowly and unfortunate (5:14,24), and they shall live and escape present danger. Amos insists that only those who "seek good" can claim the favor of Jehovah,

1. Knudson, A.C., Beacon Lights of Prophecy, p. 70,71.

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whose lives reflect the righteousness of their God. Thus, Amos identifies religion with the moral law. To seek Jehovah is to seek the good and not the evil. There is no other way of entering into fellowship with him. Amos lays down the fundamental truth of all religion and is the prophet of moral law. Repentance will show itself in reformation of morals (5:7,10-12,24). Perhaps in Amos' simple theology, morality was repentance (5:14). What Jehovah requires then of Israel is to seek Him in the practice of civil righteousness, a doing of judgment and justice, or there is no acceptance before Jehovah. Prosperity and life are promised (5:4) to those who meet this demand, while all disaster is due to the wrath of Jehovah against those who fall short of this requirement (3:6).

2. Hosea.

a. The Nature of Repentance.

Following the pungent denunciations of the social and religious sins of the day comes the call of divine love bidding man to repent of his evil doing. Hosea had such a wonderful conception of repentance that G. A. Smith comments, "He may be accurately styled the first preacher of repentance, yet so thoroughly did he deal with this subject of eternal interest to the human heart, that between him and ourselves almost no teacher has increased the insight with which it has been examined, or the passion with which it ought

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to be enforced."¹

Repentance, for Hosea, was a change of knowledge. Sin which is disloyalty was due to the lack of knowledge of Jehovah. It is not difficult to grasp Hosea's idea of repentance when we understand what is implied in the knowledge of Jehovah. The Hebrew word yadha is used for knowledge and it may mean "to understand", "to experience", "to perceive", "to conceive", "to be aware of". There is present not only an intellectual grasp of the object involved but the emotional quality which moves to action toward that situation. Thus, repentance for Hosea was a change of knowledge. It meant not only an intellectual conception of what Jehovah was, but also the emotional quality of caring for Him and directing one's life in terms of Jehovah's requirements. Hence, it was a forsaking and change from Baalim worship to that of Jehovah.

Hosea's idea of repentance has a dual meaning. It is not only a turning but a returning to Jehovah whom they have not only forgotten² but from whom they have wandered away³. The Hebrew word shubh, used for returning, means return whether the idea of repentance is involved or not, as in 7:10, "Yet they have not returned unto Jehovah their God," and in 7:16, "They return but not to him that is on high." However, in 8:13 Jehovah refuses to accept their sacrifices

1. Smith, G.A., The Twelve Prophets, p. 333.
2. Hosea 13:6.
3. Hosea 7:13.

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2. Hosea 13:6.
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and offerings and they shall return to Egypt. In 9:3 Jehovah declares that Ephraim shall not dwell in his land but "return to Egypt" and eat the unclean food of the Assyrians. In 11:5 he declares the Assyrians shall be their King because they refused to return unto Him. G. A. Smith comments here that the word means not only "to turn," but "to turn around," or "turn back home."¹ Hosea, desiring to make Israel understand, uses the implied meaning of repentance in relation with the name Jehovah, or refers to him as Israel's God. The prophet gives some examples of these. In 6:1 he says, "Come, let us return unto Jehovah," or in 14:2 "return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good." References of the latter are found in 7:10, "Yet have they not returned unto Jehovah their God," in 5:4, "Their doings will not suffer them to turn unto their God. . . and they know not Jehovah."

b. The Condition of Pardon.

Repentance then to Hosea is not only a turning but a returning to Jehovah. Israel was a chosen people and Jehovah had made a covenant with them, calling Israel "sons of the living God," (1:10). Jehovah was Israel's God who not only brought them up out of the land of Egypt (12:9), but called Israel his child (11:1). Then, too, Jehovah had revealed himself to the nation, Israel, "by the prophets. . . my judgments are as the light that goeth

1. Smith, G.A., Twelve Prophets, p. 335-336.

and otherwise and they shall return to Egypt. In 2:3 Jehovah declares that Ephraim shall not dwell in his land but "return to Egypt" and eat the unclean food of the Assyrians. In 11:5 he declares the Assyrians shall be their King because they refused to return unto Him. G. A. Smith comments here that the word means not only "to turn," but "to turn around," or "turn back home." ¹ Hosea, desiring to make Israel understand, uses the implied meaning of repentance in relation with the name Jehovah, or refers to him as Israel's God. The prophet gives some examples of these. In 6:1 he says, "Come, let us return unto Jehovah," or in 14:2 "return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good." References of the latter are found in 7:10, "Yet have they not returned unto Jehovah their God," in 8:4, "Their doings will not suffer them to turn unto their God. . . and they know not Jehovah."

B. The Condition of Israel.

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forth," (6:5), "I have also spoken unto the prophets and I have multiplied visions" (12:10). Israel was spoken of as Jehovah's wife which he would allure and bring back into the wilderness, and speak comfortably to her (2:14). Because of a lack of knowledge the nation Israel did not see that Jehovah was loving, merciful, righteous, and faithful. Thus, Israel was not only disloyal but immoral, and must repent by recognizing Jehovah as God. This would mean a change of loyalties and entering into the hesedh covenant.

Israel's failure of repentance, as has been indicated, was a lack of knowledge of Jehovah. Therefore, she did not have a proper conception of true repentance. Let us look at some of the prevailing practices. They ignored the law, "I wrote for him the ten thousand things of my law; but they are counted as a strange thing" (8:12), "They speak vain words, swearing falsely in making covenants" (10:4), "Law made of no account" (4:6), "The land doth commit great whoredom" (1:2), "The spirit of whoredom is within them and they know not Jehovah" (5:4), "There is no truth nor goodness nor knowledge of God in the land" (4:1), "Israel hath behaved himself stubbornly" (4:16), "Israel had multiplied altars for sinning" (8:11), "The more the prophet called them the more they went from them; they sacrificed unto the Baalim and burned incense to graven images" (11:2), "Incense was burned to Baal" (2:13), "Israel offered grain, new oil, silver and gold which they used for Baal" (2:8). It can be readily seen

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that Israel thought that in the offering of sacrifices would be her restoration. It was ignorance that kept her from Jehovah and she did not realize that offerings and sacrifices were not the things desired by Jehovah. Israel was double minded and insincere. Jehovah "desired goodness and not sacrifice; and the knowledge of God more than burnt offerings"(6:6). This was Jehovah's condition of true re-¹pentance. They were too sure of Jehovah's favor, thinking they could bribe him by sacrifices or exploit his love by reminding him of his covenant. However, Jehovah reminds them that their "goodness is as a morning cloud and as the dew that goeth early away" (6:4). Knowing, too, how vacillating Israel has been, Jehovah declares, "I will go and return to my place, till they acknowledge their offence and seek my face." It was Jehovah's desire that they know him and live the hesedh covenant. Therefore, Hosea in graphic language pleads Israel to "Sow to themselves righteousness, reap according to kindness; break up your fallow ground" (10:12), "Turn thou to thy God; keep kindness and justice and wait for thy God continually" (12:6). This means they must be sincere in their seeking of Jehovah, desire with their hearts his law and repent of their wrong conduct. But instead of doing this, Israel had "plowed wickedness" and "reaped iniquity" (10:13). Their repentance was to show itself in ways of righteousness, deeds of mercy and acts of justice.

1

Hosea in his closing chapter shows Israel what repentance involves on the human side, offers them the remedy, and insists the result will be complete healing by Jehovah in behalf of Israel, (14:4-8).

c. The Failure of Israel's Repentance.

Israel's attitude toward Jehovah made Hosea's pleading with them to return to Jehovah practically impossible. For example, "their doings will not suffer them to turn unto their God" (5:4), "their heart is divided" (10:2), "they rebel" (7:14), "have dealt treacherously" (5:7), "devise mischief" (7:15), "have wandered far from me" (7:13), "have forgotten me" (13:6). Their attitude toward Jehovah and their way of living kept them from returning to Jehovah. There was also internal decay. "Strangers have devoured his strength" (7:9), "their root is dried up" (9:16). Because Israel refused to recognize and recover the knowledge of Jehovah, she must suffer discipline in captivity. In exile she will be without King, Prince, sacrifice, pillar, ephod or teraphim (3:4); Jehovah will be as a moth to Ephraim, and rottenness to Judah (5:12); they will be taken into exile (9:3-7); her children slain (9:16). It will take exile and suffering to make Israel realize her lack of knowledge and her guilt before she returns to Jehovah. However, if Israel truly repents of sin, Jehovah will be "as dew unto Israel" (14:5). Hosea, to his eternal credit, never allowed the

1. Smith, C.A., The Twelve Prophets, p. 265.

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sins of his day to be "inevitable or ultimate, but preached repentance and pardon, with the possibility of holiness even¹ for his depraved generation."

Thus, "Hosea laid the eternal foundations of all true religion. He has also given the clearest and most vivid presentation of the divine necessity of repentance found in pre-exilic literature."²

1. Smith, G.A., The Twelve Prophets, p. 286.

2. Kent, C.F., The Kings and Prophets of Judah and Israel, p. 88

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F. Their Concepts of the Final Outcome of Things.

1. Amos.

One of the quickest and surest roads to the heart of a prophet's message is his outlook upon the future. The term commonly used in theology to express the theory of "the Last Things", or "the Final Outcome of Things", is called "eschatology". The doctrine of "the Final Outcome of Things" is a belief in a supernatural change which is to come about either in the distant future or soon. Strictly speaking it involves the end of the world; and that out of the coming misery or chaos, an era of blessedness will arise. It must always concern a coming age.

a. Amos is a Prophet of Doom.

Amos is a prophet of impending, inevitable (or all but inevitable) doom. He sees nothing that can arrest the doom and Israel is faced with annihilation. The prophet had held that Jehovah was a God of righteousness; he also stated that he could and would punish the nations around Israel for their transgressions of the law of righteousness. To Israel this last idea might indeed be a welcome arrangement but that Jehovah would do the same to them, and on account of moral faults, was an unpleasant truth. And Amos says that Jehovah not only is about to "visit" them thus (3:2); but that "the end is come upon my people Israel; I will not forgive them further."¹ This was perhaps the most

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original part of his message. Israel as a nation would be annihilated. They had thought that they were necessary to Jehovah, "His inheritance"; but the teaching of Amos implied that God is content if righteousness is vindicated, even though such vindication should leave none to worship Him. Even if some Israelites should survive, no one in Israel will be able to hold the belief in a mere tribal Deity. Amos breaks up this dogma for all time. "In that Jehovah exposes His people to annihilation, the idea of a national God is dissolved."¹ Also, that if Assyria should conquer Israel, it would seem to the majority of the people like a triumph against Israel's national God. The escape from such a conclusion would be that Jehovah, the God of many nations, was using Assyria as His instrument.

b. The "Day of Visitation".

Jehovah's "Day of Visitation" takes three forms. (1) Assyria had weakened Israel's neighbor Aram and Jehu had paid tribute to Shalmaneser III. Although the name Assyria does not actually occur, the meaning is clear enough. In Chapters 1 and 2 the nations are to be thrown in battle; and of the Israelites in particular, hardly one will escape. In Chapter 3:11,12, "an adversary" is alluded to obscurely; but the capital of the Northern Kingdom is mentioned by name as being conquered. In 6:14 "a nation" is to afflict Israel "from the entering in of Hamath unto the brook of the Arabah".

1. Smith, G.A., The Twelve Prophets, p. 54.

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In 7:9 it gives details as to the coming war. The sanctuaries of Israel will be devastated; and Jeroboam II's dynasty will perish "with the sword". And worst of all, the people will be removed from Israelite territory (5:5; 6:7; 7:12; 9:4). They are to go into exile "beyond Damascus" (5:27). This is the one precise reference to the foe. The only power which could take Israel into exile to the other side of the Aramaean capital was the Assyrian Empire.

(2) But there will be another means of punishment. In Israel's case, the conditions of the conflict will lead, as not seldom in the East, to plague (5:16,17; 6:9,10; 8:3).

(3) Also, in the Prophet's presentation of coming disaster, there are elements of natural, as well as of political catastrophe. In 8:8 an earthquake is foretold in vivid language. It is represented as being so severe that the whole of Palestine will rise and sink again like the Nile (8:8-9:5). According to 4:11 there had been a seismological disturbance recently. Also in 8:9 something of the nature of an eclipse is foreshadowed.

c. Israel will not be Restored.

Whatever the order of events and however much of the program the Prophet believed in, destruction is foretold by means of war, pestilence and earthquake; and there is to be no escape (9:1-4). This is the "end" (8:2). The purpose of the Shepherd leaving his work was to bring this message to Israel (7:14,15). Yet it is possible to be-

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lieve that his predictions might have been stultified had the people repented. But it is doubtful whether he ever expected his hearers to repent. For all predictions in the Old Testament, so far as it contained a divine element, must have been conditional. "Seek the Lord and ye shall live," cried Amos, as it were, giving the people a chance to repent (5:5,15b).

"However, the mainspring of Amos' impulse was not a hope of the people's repentance and reformation."¹ For, in vision, he already had seen Israel "fallen" (5:2). Although a prophet of doom, by laying stress on the ethical and universal requirements of Jehovah, and showing that His relation to Israel was morally conditioned, he prepares the way for a translation from a monolatrous to a monotheistic conception of God. Thus Amos became the founder of ethical monotheism.

Many scholars,² such as A. C. Knudson,³ W. R. Smith,⁴ and S. R. Driver, believe that Chapter 9:8^b-15, which contains four brief words of hope, is an authentic passage. However, overwhelming evidence makes it impossible to accept this as coming from the hand of Amos. Rather, it is an appendix of a later age and added by a later hand. Because this passage is not authentic, it is impossible to prove that Amos saw in the future a brighter picture in case of repentance. Nor are we even reasonably certain that, being from Judah, he

1. Cripps, R.S., The Book of Amos, p. 31.
2. Knudson, A.C., Beacon Lights of Prophecy, p. 84ff.
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Amos' message was one largely of doom. His chief significance does not lie in the message of doom, but in the thoroughness with which he moralized the conception of religion. "He recognized no sacramental mysteries as of any value apart from moral obedience, and he allowed no place for caste or exclusiveness or special privilege in religion."² Religious life was something to be lived out in the open, in the sight and within the reach of all. He stood for the enthronement of conscience in religion. This was his great achievement. To seek the good is to seek Jehovah, and to seek Jehovah is to seek the good.

Here we must pause for the present, reserving any remarks until we can compare them with the picture of the restoration of Israel set forth a little later by his immediate successor, Hosea.

2. Hosea.

a. The Inevitability of Judgment.

Israel had forgotten Jehovah and must be reminded of His existence. "Into Israel's insensibility God

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must break with facts, with wounds and horrors they cannot invade."¹ Till he so acts, their own efforts to know Him, "For I desire goodness and not sacrifice; and the Knowledge of God more than burnt offerings" (6:3), and their protest that they do not know Him, "They shall cry unto me, My God, we Israel know thee" (8:2), are in vain. And, since this people remains unfaithful and refuses to be reformed, it must be punished. Hosea has struggled for the soul of his people by a merciless exposure of its sins and apostasy; but, because he sees them possessed by the spirit of whoredom, "Their doings will not suffer them to turn unto their God; for the spirit of whoredom is within them, and they know not Jehovah" (5:4), and refusing all opportunities of escape, "Therefore they shall be as the morning cloud, and as the dew that passeth away, as the chaff that is driven with the whirlwind out of the threshing floor, and as the smoke out of the chimney" (13:3), he knows that the judgment which he pronounced in his early days as a prophet (Chapter 1) must come. "Their adultery has turned Jehovah's love into anger, the anger of outraged love, fiercer than the anger of outraged justice which we find in Amos, an anger that is almost cruel (5:14; 13:7ff), and repentance is hid from His eyes"² (13:14).

Judgment is inevitable and doom cannot be long delayed. The nation is weak. "Israel is moth eaten and the house of

1. Smith, G.A., The Twelve Prophets, p. 358.

2. Brown, S.L., The Book of Hosea, p. xxviii.

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Judgment is inevitable and does cannot be long delayed.
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Judah rotten (5:12), she is sick and full of sores (5:13), she is a cake half turned (7:8), she is a vessel that is worthless (8:8), she is old and grey-haired (7:9), she is withered at the roots (9:16). But the form which the judgment will take varies from time to time. The approach of Assyria, as determining the form of Hosea's threats, should be disregarded, because, in his later prophecies, he mentions Egypt as well (9:3,6; 11:5). Hosea is not concerned in making exact predictions. He knows that Israel will be overthrown, and that it will be overthrown by Jehovah. The God who gave them the land was to cast them out of it (9:15), but he was not much interested in the means by which He was to cast them out. Egypt and Assyria were symbols of Jehovah's chastisement, as they were symbols of Israel's unfaithfulness, and nothing more than symbols. Apart from a few announcements, such as that Palestine will be turned into a wilderness (4:3; 9:6; 10:8; 13:15), or that Israel shall be destroyed by the peoples (7:16; 8:1; 10:10b,13-15; 13:16), it is always Jehovah Himself who is the adversary (1:5; 2:2-13; 5:12,14; 7:12; 8:13; 9:12; 14; 10:10a; 13:7f).

The form of judgment seems to vary with the prophet's moods. For the doom which at first appears vaguely as the devastation of the land and its places of worship (2:2-13; 4:3,19; 5:17) appears more clearly as time goes on as destruction by a cruel enemy (7:16; 8:3,7; 10:13ff; 11:6), and deportation into a foreign country (9:3,6; 11:5,11).

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Having lived through the first acts of the tragedy of Samaria, with prophetic vision he sees the curtain fall on the last and most horrible act of all (10:8; 13:16).

b. Hope and Restoration.

Judgment and doom, however, were not the last words of Hosea. He seems to have used the hope of a better future to lure the people on to obedience to Jehovah. The "hope passages" have been considered as authentic for this thesis though many eminent critics believe they have been inserted by a later hand. Hosea felt, probably from the first (1:2-9), that the judgment was irrevocable, and that he was sent to pronounce not to avert it; yet because of his conception of God and of His working in history, it seems impossible that he could have considered the fall of Samaria to be the end of all Jehovah's interest in Israel. "My people" is part of every message from God (4:12, 11:7), whether the word be actually spoken or not. He represents the relationship between Jehovah and the nation as a marriage (1:2; 3:1), as a relationship of love, and as such he reverts to it again and again, even in his later prophecies (9:10; 11:1; 13:5). Love for Israel is an ineradicable trait of the Divine Being, and that love is shown by the fact that while Jehovah can punish, and even hate (9:15), He cannot entirely destroy the people of His choice (11:8f). "It is the knowledge that the judgment is coming from this God who cannot give up loving Israel that fills Hosea with hope; for he is

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convinced that if His earlier intervention in history, whereby He called the nation into existence, revealed His love for it, His next intervention will be a further manifestation of the same love."¹

The Prophet regarded judgment as a means to an end, a clearing of the way for a new and better Israel. Jehovah will follow His people and be with them in trials through which they will have to pass, until He has changed their heart and regained their affection. The purpose of judgment is to teach them that Jehovah alone is the husband of Israel, the giver of those good things which in their blindness she esteemed the gifts of the Baalim (2:5ff). Taught by adversity, Ephraim shall acknowledge that neither the alliance of strange empires, nor his own prowess, nor his vain idols can give deliverance. "Asshur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods; for in Thee the fatherless find mercy" (14:3). "And so at length all Israel shall be saved; but in this redemption every feature of the old nation has disappeared--its state, its religion, its warlike might, its foreign policy, king and prince, sacrifice and sanctuary, images and teraphim."² The very face of nature is changed; the wild beasts of the field, the fowls of heaven, the creeping things of the earth are at peace with Jehovah's

1. Brown, S.L., The Book of Hosea, p. xxix.

2. Smith, W.R., The Prophets of Israel, p. 189.

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people; sword and battle are broken out of the earth that they may lie down safely (2:18). Jehovah alone remains overshadowing Israel and Israel's land with His infinite compassion (14:7). And then the voice of Ephraim is heard, "What have I to do anymore with idols? I answer and look to Him; I am as a green fir-tree, from me is Thy fruit found" (14:8).

"Hosea remains the prophet of the God of love; he predicts doom, not without a hope that repentance may lie beyond judgment,"¹ and that there will be a great future for the people. This will be seen in a renewal of the love relationship, broken now by apostasy (2:14-23), in a new religious experience, one of prayer and of intimate communion with Jehovah (2:6f., 15ff., 19f.; 14:2-8).

1. Micklem, N., Prophecy and Eschatology, p. 139.

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CHAPTER V. COMPARISON AND CONTRAST OF THE MAJOR RELIGIOUS CONCEPTS OF AMOS AND HOSEA.

A. Concept of God.

The God of Amos and Hosea is all-powerful, but the idea of power occupies no such place in Hosea's thought as in that of Amos. Jehovah's creatorship and power over nature, as taught by the prophets, will be shown in parallel columns by references from their books.

Amos

Hosea

Creator

4:13 formeth the mountains. .
createth the wind. . maketh
the morning darkness

5:8 that maketh the Pleiades
and Orion. . maketh the day
dark with night

Power over Nature

4:6 famine

2:8,9 I gave them the grain,
oil, wool, flax

4:7,8 drought

4:3 beasts shall suffer

4:9 blight

6:3 the rain that watereth
the earth

4:10 pestilence

9:2 drought

4:11 invasion

13:15 famine

5:9 sudden destruction

Jehovah, according to Amos, is all-knowing and all-wise. Hosea has little to say in regard to the omniscience of Jehovah.

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Hosea

Amos

Creation

4:13 Jehovah the mountains,
created the wind, . . . maketh
the morning darkness

8:8 that maketh the Hittites
and Orion, . . . maketh the day
dark with night

Power over Nature

2:8, 9 I gave them the grain,
oil, wool, flax

4:5 because shall suffer

6:3 the rain that watereth
the earth

9:8 brought

13:15 famine

4:6 famine

4:7, 8 drought

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Jehovah, according to Amos, is all-knowing and all-wise.

Hosea has little to say in regard to the omniscience of

Jehovah.

AmosHoseaOmniscience

4:13 and treadeth on the high
places of the earth. . .
Jehovah is his name

11:9 the Holy One in the
midst of thee

9:2-4 Though they dig into
Sheol, thence shall my hand
take them; and though they
climb up to heaven, thence
will I bring them down.
And though they hide them-
selves in the top of Carmel
I will search and take them
out thence and though they
be hid from my sight in the
bottom of the sea, thence will
I command the serpent and it
shall bite them. And though
they go into captivity. . .
thence will I command the
sword and it shall slay them.

It is of interest to observe that the term "Lord", which
is one of Amos' favorite expressions, never occurs in the
book of Hosea. Another expression that Amos uses frequently
is that of "Jehovah of Hosts," which occurs but once in
Hosea (12:5).

Jehovah is never called the "God of Israel" in Amos. Only
once in nine chapters does Amos speak of "Thy God," but in
no happy sense (4:2). He is the God of the whole world with
power over the nations. Hosea's God is a national God con-
cerned especially with a single nation (3:4; 9:3; 13:4), and
exhibits no interest outside of Israel. Amos speaks of Je-
hovah as the sovereign of the world, ruling and judging the
nations as well as His own people. The omnipresence of His

Centinence

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 11:9 the Holy One in the midst of thee
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9:2-4 Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel I will search and take them out thence and thence they shall bite the dust. And though they be hid from my sight in the bottom of the sea, thence will I command the serpent and it shall bite them. And though they be hid from my sight in the bottom of the sea, thence will I command the serpent and it shall bite them.

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power is expressed in the following:

Amos

Hosea

Power over Nations

1:3-2:9, Syria, Phoenicia,
Philistia, Edom, Moab, Ammon,
Judah, Israel, Amorites

2:13-16 Israel

6:14 Behold, I will raise up
against you a nation. . and
they shall afflict you from
the entrance of Hamath unto the
brook of the Arabah.

8:7 Israel, from Egypt. . .
Philistines from Caphtor. .
Syrians from Kir

9:5,6 Egypt

9:3 they shall not dwell
in Jehovah's land; but
Ephraim shall return to
Egypt.

11:15 the Assyrians shall
be their King

18:16 Samaria shall bear
her guilt because she
hath rebelled against her
God.

Amos and Hosea see Jehovah as righteous and just and moral. However, Amos believes Jehovah demands the qualities not only from Israel but from the surrounding nations. Amos condemns Damascus and Ammon for inhuman treatment; the Phoenicians and Philistines for slave-trade; Edom for unrelenting blood-feud; and Moab for burning their foe. Hosea is interested only in Israel showing these moral qualities.

Amos

Hosea

Righteous

3:1,2 Hear this word. . you
only have I known. . there-
fore will I visit upon you all
your iniquities.

2:19 I will betroth thee
unto me in righteousness
and in justice.

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1:3-2:9, Syria, Phoenicia,
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Hosea

Amos

Righteousness

2:10 I will betroth thee
unto me in righteousness
and in justice.

2:12 Hear this word, ye
only have I known, there-
fore will I visit upon you all
your iniquities.

7:8 I will set a plumb line in the midst of my people Israel,

8:13 now he will remember their iniquity and visit their sins.

10:12 till he come and rain righteousness upon you.

12:2 Jehovah. . will punish Jacob according to his ways; according to his doings will he recompense him.

The prophets come to a sharp contrast when they picture the mercy and love of Jehovah. Amos does not picture Jehovah as being merciful as Hosea does.

Amos

Hosea

Merciful

4:12 and because I will do this unto thee, prepare to meet thy God.

2:19 I will betroth thee. . in mercies.

7:8 I will not again pass by them any more.

2:19 I will have mercy upon her that had not obtained mercy.

8:2 the end is come upon my people Israel.

2:20 I will betroth thee unto one in faithfulness.

9:4 I will command the sword and it shall slay them.

6:1 He hath torn, he will heal. . he hath smitten and he will bind up.

6:3 His going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth.

11:9 I will not come in wrath.

Amos, with his severe sense of right, overlooks Jehovah's love. Hosea, with his sensitive and emotional nature, sees the tender love and sympathy of Jehovah for Israel.

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AmosHoseaLove

2:5,8 she said I will go after my lovers. . she did not know that I gave the oil. . the grain. . new wine. . silver and gold.

2:9 Therefore, I will allure her and bring her into the wilderness and speak comfortably unto her.

2:19 I will betroth thee to me in loving kindness.

2:20 I will betroth thee unto one in faithfulness.

3:1 as Jehovah loveth the children of Israel.

4:14 I will not punish your daughters.

5:6 he hath withdrawn himself from them.

7:13 though I would redeem them; they have spoken lies against me.

7:15 though I have taught and strengthened their arms.

11:1-4 When Israel was a child then I loved him. . I took them on my arms but they know not that I healed them. I drew them with the cords of a man, with bands of love. . I laid food before them.

11:8,9 How shall I give thee up? I will not execute the fierceness of my anger, I will not destroy. . for I am God and not man.

Love

2:5, 8 she said I will go after
my lovers. . . she did not know
that I have the oil. . . the
strain. . . new wine. . . silver
and gold.

2:9 Therefore, I will allure
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Amos and Hosea recognize Israel as Jehovah's chosen people and that He has especially revealed Himself to Israel.

Amos

Hosea

A Chosen People

3:1,2 children of Israel. . .
the whole family which I
brought up out of the land of
Egypt, saying you only have I
known of all the families of
the earth.

1:10 ye are the sons of the
living God.

11:1 When Israel was a
child then I loved him and
called my son out of Egypt.

12:9 I am Jehovah, thy
God, from the land of Egypt.

Revealed Himself

3:7 Surely the Lord will do
nothing except he reveal his
secret unto his servants the
prophets.

6:5 by the prophets. . my
judgments are as the light
that goeth forth

3:8 the Lord Jehovah hath
spoken who can but prophesy?

12:10 I have also spoken
unto the prophets and I
have multiplied visions.

7:1 the Lord Jehovah showed
me.

1:3,6,9,11,13; 2:11; 3:10;
4:4; 6:8 Saith Jehovah.

Amos and Hosea recognized Israel as Jehovah's chosen people and that He has especially revealed Himself to Israel.

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Amos

A Chosen People

1:10 Ye are the ones of the living God.

2:1, 2 Children of Israel, the whole family which I brought up out of the land of Egypt, saying you only have I known of all the families of the earth.

11:1 When Israel was a child then I loved him and called my son out of Egypt.

12:2 I am Jehovah, thy God, from the land of Egypt.

Revealed Himself

6:3 By the prophets, my judgments are as the light that goeth forth.

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1:2, 4, 9, 11, 12; 2:10; 4:4; 6:2; 8:1; 9:1; 10:1; 11:1; 12:1.

B. The Concept of Sin.

In Amos and Hosea the fundamental element in evil of every kind was always disobedience to or disregard of Jehovah. The disobedience or disregard took different forms with the prophets. Amos saw it chiefly in the social injustices of his day; and Hosea, in disloyalty or unfaithfulness to Jehovah. Under whatever form the sin of Israel was conceived, its essential nature remained the same. It was looked upon as directed primarily against Jehovah rather than man.

Amos does not say what caused Israel to sin, but Hosea gives a number of reasons. "They have wandered from me" (7:7,10,13), "They have transgressed my covenant and trespassed against my law" (8:1), "My people are destroyed for lack of knowledge" (4:6).

The passion of Amos' ¹soul is for the establishment of ²righteousness and justice. The height of iniquity, to Amos, was the oppression of the poor and the unfairness of the judges, which disregarded the human rights of the individual. Hosea does not denounce or rebuke these sins as his older contemporary does.

The mixed cultus is the chief sin of Israel in Hosea's eyes. Amos, however, says nothing against the image worship of his day. But to Hosea, with his spiritual conception of

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2. Amos 5:7; 6:12.

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God, such a materialistic representation of Jehovah was unendurable. He therefore denounces image worship in general (4:12,17; 11:2; 14:3) and, in particular, the cultus of the golden calves and Baalism. The misconception of Jehovah, due to the worship of Him under the guise of a calf, so distorted His character as to put Him on a level but little above that of the Baalim. Both rituals alike emphasized the generating, life-giving, fertilizing powers of the deity and consequently degenerated into gross sensuality (4:2,10,13, 14,18). So Hosea attacked the cultus just as Amos had done; though from a different point of view. Amos had objected to cultus as a substitute for justice toward fellow-men, while Hosea's objection is that cultus in itself is bad. It is the expression of a wrong conception of Jehovah. Hence, Hosea attacks the Baal worship with uncompromising hostility (2:8, 13,16,17; 7:16; 11:2; 13:1). To Amos the cult images were merely a part of an elaborate system which Jehovah despised as a trivial matter compared with right conduct, but to Hosea they were the symbols of apostasy.

Since Hosea everywhere concentrates his attention on the personal attitude and disposition of Israel toward Jehovah, as constituting the essence of the national sin, he is led to look at the sins of the people's worship much more closely than Amos does. Amos contents himself with noting the acts of injustice and immorality that are done in the name of religion, and with urging that no ritual service can be ac-

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than Amos does. Amos contents himself with noting the acts
of injustice and immorality that are done in the name of re-
ligion, and with urging that no ritual service can be ac-

ceptable to Jehovah where civil righteousness is forgotten. Beyond he shows a marked degree of indifference to all practices of social worship which is not uncharacteristic of an inhabitant of the desert. But Israel's relation to Jehovah with His people at the sanctuary naturally assumes a much larger significance. Acts of worship are the direct embodiment of the attitude and feelings of the worshipper toward his God, and in them Hosea finds the plainest exhibition of Israel's unfaithfulness.

G. A. Smith sums this up "that to Amos and Hosea alike the true standard of religious life is the standard of conduct. The state of the nation before its God is judged by its actions; and the prevalence of immorality, oppression, and crime is the clearest proof that Israel has departed from Jehovah. The analysis of Amos stops at this point; he does not seek into the hidden springs of Israel's sin, but simply says, Without a return to civil righteousness, which you are daily violating, you can find no acceptance before Jehovah. Hosea, on the contrary, with his guiding principle of a relation of love between Jehovah and Israel, pierces beneath the visible conduct of the nation to the disposition that underlies it. Amos had said, Cease your ritual service, and do judgment and justice (5:24); Hosea says, "I desire love and not sacrifice, and knowledge of God rather than burnt offerings" (6:6)."¹

1. Smith, G.A., Prophets of Israel, p. 164.

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 seek into the hidden springs of Israel's sin, but simply says,
 Without a return to civil righteousness, which you are daily
 violating, you can find no acceptance before Jehovah. Hence,
 on the contrary, with his guiding principle of a relation of
 love between Jehovah and Israel, Amos denounces the whole
 conduct of the nation to the position that underlies it.
 Amos had said, Cease your ritual service, and be judgment and
 justice (6:6); Amos says, If desire love and not sacrifice,
 and knowledge of God rather than burnt offerings" (6:6)."

C. The Concept of Mercy.

Amos left to Hosea the problem of matching the concept of Law and Righteousness with Mercy and Love. For Amos, the fear of punishment was the only motive offered for righteous living. Jehovah was, for Amos, a righteous and ethical God. He could scarcely be called a loving, caring God. He was a God, cold and unfeeling. G. A. Smith suggests correctly that the problem Amos left to prophecy "was not to discover Love in the Deity whom he had so absolutely identified with the Law. The Love of God needed no discovery among a people with the Deliverance, the Exodus, the Wilderness and the Gift of the land in their memories. But the problem was to prove in God so great and new a mercy as was capable of matching that Law, which the abuse of His millennial gentleness now only the more fully justified. There was needed a prophet to arise with as keen a conscience of Law as Amos himself, and yet affirm that Love greater still; to admit that Israel was doomed, and yet promise their redemption by processes as reasonable and as ethical as those by which the doom had been rendered inevitable."¹ The characteristic of Hosea that expresses "grace", "mercy", or "leal love" is hesedh. Amos never once uses the word hesedh. He uses the characteristic words of "Cedhaquah" (justice), and "Mishpat" (righteousness). In short, Amos illustrates the easily forgotten truth that a preacher to the "conscience is not necessarily a preacher of

1. Smith, G.A., The Twelve Prophets, p. 229.

Amos felt to Moses the problem of meeting the concept of law and righteousness with mercy and love. For Amos, the fear of punishment was the only motive offered for right conduct living. Judgment was, for Amos, a righteous and ethical God. He could scarcely be called a loving, caring God. He was a God, cold and distant. G. A. Smith suggests correctly that the problem Amos felt to prophesy "was not to discover love in the Deity whom he had so absolutely identified with the Law. The love of God needed no discovery among a people with the Deliverance, the Exodus, the Wilderness and the Gift of the Land in their memories. But the problem was to prove to God so great and see a mercy as was capable of meeting that law, which the scope of his ethical righteousness now only the more fully justified. There was needed a prophet to arise with as keen a consciousness of law as Amos himself, and yet affirm that love greater still; to admit that Israel was doomed, and yet promise their redemption by processes as reasonable and as ethical as those by which the doom had been rendered inevitable." The characteristic of Moses that expresses "mercy", or "kind love" is hesed. Amos never uses the word hesed. He uses the characteristic words of "Zedekiah" (hesed), and "Yahweh" (hesed). In short, Amos illustrates the easily forgotten truth that a preacher to the "conscience is not necessarily a preacher of

repentance."¹

Hosea's major emphasis is on mercy. He has just as strong a moral law as does Amos. Hosea is no less enthusiastic for moral law than is Amos, for moral law operates just as surely as it does in the conception of Amos. "What a man sows that he must also reap" is just as true for Hosea as it is for Amos. In fact, Jehovah expresses His mercy through these moral laws. Hosea writes "For they sow the wind, and they shall reap the whirlwind" (8:7). He also pleads "Sow to yourselves in righteousness, reap according to kindness" (10:12). But in addition to this inevitable moral law is a mercy to match that law. God demands mercy as well as justice. God himself is merciful and his heart is torn with grief when Israel sins--punishment is not the last word. Through discipline Israel is to be won back to Jehovah. Sincere repentance finds a waiting heart--a heart which forgives--a love which conquers sin and disloyalty. The motive for righteous living is love rather than fear. The God of Hosea says, "I will betroth thee to me in lovingkindness (2:19), Jehovah loveth the children of Israel (3:1), I drew them with the cords of a man, with bands of love (11:4), how shall I give thee up? I will not execute the fierceness of my anger I will not destroy. . for I am God and not man (11:8,9), I will heal their backsliding, I will love them freely for my anger is turned away from him. I will be as the dew unto

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Israel; he shall blossom as the lily and cast forth his roots as Lebanon (14:4-5)."

Hosea needs the stern moral emphasis of his predecessor, and Amos needs the quality of tenderness which is found in Hosea. The messages of the two men are complementary in character, and viewed in the larger light of the experience of both men they form a harmonious whole. Hosea's joining of love with righteousness was a great contribution for religion; for the healing of society is possible only by love and righteousness. Hosea showed the heart of God and came nearer to the insight that "God is love" than any Old Testament prophet. So profoundly did Hosea see the divine nature was love and mercy that "he is first prophet of grace,¹ Israel's first evangelist." From the time of Hosea the conception of Jehovah as a God of mercy and love has never left our theology. We owe to him the profound conception of the love of God. Jesus only surpassed him. Hosea's glory is that he approached so nearly the great mystery of redemption. "Herein is love, not that we loved God, but that he first loved us, and sent His Son to be the propitiation of our sins," (I John 4:10).

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D. The Concept of Righteousness and Justice.

Amos came forth preaching the righteousness of God. He vindicates the moral personality of God, emphasizing that the essence of the divine nature is absolute righteousness. Hosea came preaching that the essence of the divine nature is love and mercy. To Hosea, as to Amos, justice and the obligations of civil righteousness are still the chief sphere within which the right knowledge of Jehovah and due regard for His covenant are tested.

The Jehovah of Amos is the one God and his sovereignty knows no boundries. His requirement of righteousness is universal. Not only Israel but all the nations are obliged to observe the fundamental laws of humanity and social morality. Hosea is more concerned with Israel knowing Jehovah.

Amos denounced the social and economic wrongs because they violated the principles of righteousness and justice. Hosea says little about social and commercial injustices but Amos does not hesitate to condemn the senseless luxury of the rich, the oppression and exploitation of the poor and the unfairness of the judges. The tale of sin is much the same in Amos as in Hosea and the younger prophet is certainly not indifferent to the sins which his older contemporary denounces. However, Hosea is more interested in tracing the sins in their sources than about describing them in detail.

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means special responsibility. The prophets both agree that the relation between Jehovah and Israel is entirely moral and will be dissolved if the moral conditions are not fulfilled. Thus, Amos dwells on the social sins with his chief emphasis that justice between man and man is required of Jehovah. Deeds alone count. Justice means life with God, his companionship and cooperation. Hosea says more about the immorality, actual and figurative, of the prevailing practices of the day, and his chief emphasis falls on the idea of religion as a right inward relation to God.

Amos laid the basis for ethical monotheism and became its first exponent. Amos assumed knowledge of the moral law in all men, and its implications as well. Because Jehovah is righteous and visits men everywhere, he came to be regarded as the one God. Hosea probed more deeply in the realm of the heart and declares that the only life worth living is a life which has a knowledge of God. Righteousness, love and truth spring from a knowledge of Jehovah (6:6; 12:6). The monotheistic emphasis of Amos is missed in Hosea with its universal implication; but Hosea points forward to his spiritual kinsman, John, who wrote "This is life, that we might know Thee, the only true God, and him Thou didst send, even Jesus Christ."

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E. The Concept of Salvation.

It was the eighth century prophets who revealed the moral character and requirements of Jehovah, and as a consequence saw the depth of sin. Amos led the way. He saw in the sin of the people an offence against righteousness. Israel had forgotten to be humane, just, righteous, and moral, and in their place had substituted the externals of religion. In their eyes moral deficiencies were matters of indifference, provided the formal routine of festival-keeping and sacrifice was properly performed. It was this, they persuaded themselves, which assured Jehovah's favor, and it was something which was far easier to observe than the restraints of morality. Israel believed Jehovah would disregard her moral delinquencies if they offered gifts and made pilgrimages to His shrine. Amos claimed that only those who "seek good" can claim the favor of Jehovah, whose lives reflect the righteousness of their God. Morality was repentance, to Amos (5:14), and showed itself in the reformation of morals (5:17,24). What Jehovah requires is for Israel to seek Him in the practice of civil righteousness, a doing of justice, or there is no acceptance before Jehovah. Prosperity and life were promised (5:4) to those who meet this demand, while all disaster is due to the wrath of Jehovah against those who fall short of this requirement (3:6). To Hosea the sin of Israel was grievous because it was a sin against Jehovah's love. When he called it "whoredom", he conceived of sin as an attitude

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of mind, an alienation of affection which debases conduct. So repentance with him is a change of mind, an awakening to the truth about Jehovah, a return unto Him (6:1; 7:10; 14:1,2), and a new understanding of His character (4:6). Repentance is made possible because Jehovah loves Israel and longs to forgive her, but it can only come through stern discipline. Her land laid waste, she must live the desert life again, and so learn to depend on Jehovah alone (2:14-16).

Amos deals mainly with Israel as a nation while Hosea deals mainly with Israel as a moral individual. Amos speaks of Jehovah as the God of the nations ruling and judging the nations as well as His own people. The restored and reunited Israel was to possess the nations. Hosea remains silent about the nations. He has no word to say either of their judgment or redemption. His message is limited to Israel, Jehovah's chosen people (11:1; 13:4), and Jehovah is Israel's God (1:9; 5:4; 13:4). This formula limits Hosea's theology and overshadows the universal point of view. He notices the existence of the nations, but he is not interested in them as Amos was, except as a source of temptation to his people and as powers which will chastise Israel. This self-imposed limitation of outlook also explains Hosea's apparent lack in the individual. It would be precarious to infer that Hosea neither knew or cared about the destiny of the nations. It is with Israel that he has to do. His intense love for his people leads him to concentrate his attention on them.

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G. A. Smith suggests that "no man's doctrine of repentance is intelligible without his doctrine of God; and it is because Hosea's doctrine of God is so rich, so fair and so tender, that his doctrine of repentance is so full and gracious. Here we see the difference between him and Amos. Amos had also used the phrase with frequency; again and again he had appealed to the people to seek God and to return to God. But from Amos it went forth only as a pursuing voice, a voice crying in the wilderness. Hosea lets loose behind it a heart, plies the people with gracious thoughts of God, and brings about them, not the voices only, but the atmosphere, of love. I will be as the dew unto Israel, promises the Most High; but He is before His promise. The chapters of Hosea are drenched with the dew of God's mercy, of which no drop falls on those of Amos, but there God is rather the roar as of a lion, the flash as of lightning. Both prophets bid Israel turn to God; but Amos means by that, to justice, truth and purity, while Hosea describes a husband, a father, long-suffering and full of mercy. 'I bid you come back,' cries Amos. But Hosea pleads, 'If only you were aware of what God is, you would come back.' 'Come back to God and live,' cries Amos; but Hosea, 'Come back to God, for He is Love.' Amos calls, 'Come back at once, for there is but little time left till God must visit you in judgment'; but Hosea, 'Come back at once, for God has loved you so long and so kindly.' Amos cries, 'Turn, for in front of you is destruction'; but Hosea, 'Turn, for

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behind you is God.' And that is why all Hosea's preaching of repentance is so evangelical."¹

It is to be noted that the doom which will surely come as a result of the unrighteousness of Israel, Israel must suffer punishment, and the punishment will be utter destruction. It is not a mere threat, but a certainty. It is expressed many times and in many forms, always terrible and always irrevocable. It is the unmistakable expression of the condemnation of wicked Israel by the absolutely righteous Jehovah. Judgment and doom are inevitable and cannot be long delayed. Hosea foretells that sinners must be destroyed; but further, he puts into the mouth of the nation confessions and prayers which point to the radical change needed (Hos. 14:1-4; Hos. 14:5-9). But above all the nation purified by judgment. Threats and the picture of the doom will be shown in parallel columns.

Amos

Hosea

Threats of Doom

Amos 1:1-2:17
I will smite you away
with hooks and your residue
I will break with flint-hoes.

Amos 2:1-3:15
I will smite you away
with hooks and your residue
I will break with flint-hoes.

Amos 4:1-5:27
Therefore, thus will I
do unto thee, O Israel, and
because I will do this unto
thee, prepare to meet thy God,
O Israel.

Amos 6:1-6:14
And they shall wander

Hosea 1:1-1:11
I will smite I will smite
them off and there shall be
none to deliver.

Hosea 2:1-2:23
I will smite I will smite
the wickedness of their doings
I will love them no more;
I will drive them out of my
house.

Hosea 3:1-3:5
And they shall be smitten
and there shall be none to
deliver.

Hosea 4:1-4:19
Repentance shall be hid

1. Smith, G.A., The Twelve Prophets, p. 338-339.

behind you is God. And that is why all those preaching of
repentance is so evangelical.¹

E. The Concept of the Final Outcome of Things.

Amos is the prophet of impending doom. Nothing can arrest the doom which will surely come as a result of the unrighteousness of Israel. Israel must suffer punishment, and the punishment will be utter demolition. No one had ever dreamed such a thing for the nation. It is expressed many times and in many forms, always terrible and always irrevocable. It is the unmistakable expression of the condemnation of wicked Israel by the absolutely righteous Jehovah. Judgment and doom are inevitable and cannot be long delayed. Hosea foresees that sinners must be destroyed; but further, he puts into the mouth of the nation confessions and prayers which point to the radical change needed (5:15; 6:1ff; 14ff). But Amos sees the nation purified by judgment. Threats and the nature of the doom will be shown in parallel columns.

Amos

Hosea

Threats of Doom

4:2 they shall take you away with hooks and your residue with fish-hooks.

4:3 Ye shall go out at the breaches. . . and ye shall cast yourselves into Harmon.

4:12 Therefore, thus will I do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel.

8:12 And they shall wander from sea to sea, and from the north even to the east.

5:14 I even I, will carry them off and there shall be none to deliver.

9:15 Because of all the wickedness of their doings I will love them no more; I will drive them out of my house.

9:17 And they shall be wanderers among the nations.

11:6 Repentance shall be hid from mine eyes.

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Moses

Thrasts of Doom

4:2 they shall take you away with hooks and your residue with fish-hooks.

4:3 Ye shall go out at the breaches . . . and ye shall cast yourselves into the sea.

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6:13 and they shall wander from sea to sea, and from the north even to the south.

5:14 I even I, will carry them off and there shall be none to deliver.

6:13 Because of all the wickedness of their doings I will love them no more; I will drive them out of my house.

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AmosHoseaNature of the Doom

2:13-16 No one can escape except

5:3 A small remnant.

8:9 Likened to the eclipse; a day of. . .

8:10 mourning. . lamentation. . sackcloth. . baldness. . the end of a bitter day,

8:11 A famine. . of hearing the words of Jehovah

9:1-7 Terrible cataclysms. . and Jehovah's face will be hidden.

4:3 Therefore shall the land mourn and everyone that dwelleth therein shall languish with the beasts of the fields and the birds of the heavens; yea, and the fishes of the sea shall also be taken away.

Alas, Israel must go into captivity and suffer exile from their native land.

AmosHoseaCaptivity

6:7 I will cause you to go into captivity beyond Damascus.

8:13 they shall return to Egypt.

7:11 Israel shall surely be led away captive out of his land.

9:3 They shall not dwell in Jehovah's land but Ephraim shall return to Egypt and they shall eat unclean food in Assyria.

9:6 Egypt shall gather them up, Memphis shall bury them.

11:5 The Assyrian shall be their king because they refused to return to me.

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Hosea

Nature of the Doom

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Although Hosea's immediate future is one of doom, he has a bright message of hope (14:1-8). Hosea saw more clearly because he saw hope shining through the clouds of doom; Amos saw only more clouds. If Amos ever saw hope he never did publish it. He had nothing but unrelieved doom and only refers to the possibility that even a few might be saved (5:16). Hosea taught the possibility and the true nature of repentance if it would be availing (2:2; 5:4; 6:6; 10:12); but would Israel, accustomed to a fitful repentance, ever enjoy the true experience? Amos pointed out a way of escape by the way of repentance, open to a very few (4:4,6; 14ff). Whatever expectation Amos may have had at the opening of his ministry, all hope deserted him as he saw the utter lack of response to his message. The prophets' hope of restoration is shown in the following references:

Amos

Hosea

Hope of Restoration

3:12 As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued.

5:6 Seek Jehovah and ye shall live.

2:14-23 Behold I will allure her and bring her into the wilderness. . I will even betroth her unto me in faithfulness; and thou shalt know Jehovah.

11:8-11 How shall I give thee up? . . I will not come in wrath. . they shall walk before Jehovah. . they shall. . come and I will make them to dwell in their houses.

14:4 I will heal their backsliding, I will love them freely for mine anger is turned away from him.

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a bright message of hope (14:1-3). Hosea saw more clearly

because he saw hope shining through the clouds of doom; Amos

saw only more clouds. If Amos ever saw hope he never did pre-

dict it. He had nothing but unrelieved doom and only refers

to the possibility that even a few might be saved (3:15).

Hosea taught the possibility and the true nature of repentance

if it would be availing (2:3; 3:4; 6:6; 10:12); but would

Israel, accustomed to a fictitious repentance, ever enjoy the true

experience? Amos pointed out a way of escape by the way of

repentance, open to a very few (4:6; 5:14). Whatever ac-

cession Amos may have had at the beginning of his ministry,

all hope deserted him as he saw the utter lack of response to

his message. The prophet's hope of restoration is shown in

the following references:

Amos

Hosea

Hope of Restoration

2:18 As the shepherd rescueth
out of the mouth of the lion
two lambs, or a piece of an ear,
so shall the children of Israel
be rescued.

2:14-25 Behold I will afflict
her and bring her into the
wilderness. . . I will even de-
stroy her name in Israel;
forness; and thou shalt know
Jehovah.

5:6 Seek Jehovah and ye shall
live.

11:8-11 How shall I give thee
up? . . . I will not come in
wrath. . . they shall walk as-
toned Jehovah. . . they shall
come and I will make them to
dwell in their houses.

14:4 I will heal their back-
sliding, I will love them
freely for mine anger is
turned away from him.

The people of Israel had a popular hope of the "day of Jehovah" and they ardently looked for the day, when Jehovah Himself would triumph over all of Israel's enemies. Hosea's outlook is different from Amos' downlook as he holds out a brighter picture. Amos rudely shattered the popular belief in that day (5:18).

Amos

Hosea

The Day of Jehovah

The popular belief:

3:18 a day of light.

3:20 a day of brightness.

The Prophet's idea:

5:17 I will pass through the midst of thee, saith Jehovah.

5:18 darkness and not light.

5:19 full of perils.

5:20 very dark and no brightness in it.

9:4 I will set mine eyes upon them for evil and not for good.

9:1-7 a final judgment sparing none.

2:19 a day of righteousness, justice, lovingkindness, and mercies.

2:18 A new covenant of peace and safety for man, bird and beast.

2:21 And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth.

2:22 And the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel.

2:23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people: and they shall say, Thou art my God.

The people of Israel had a popular hope of the "day of Jehovah" and they ardently looked for the day, when Jehovah himself would triumph over all of Israel's enemies. Moses's outlook is different from those; dawn look as he holds out a brighter future. Hence truly shattered the popular belief in that day (2:18).

Moses

Amos

The Day of Jehovah

The popular belief:

2:18 a day of light.

2:20 a day of brightness.

The Prophet's idea:

2:17 I will pass through the midst of them, saith Jehovah.

2:18 darkness and not light.

2:19 fall of pillars.

2:19 a day of righteousness, justice, lowliness, and mercy.

2:18 A new covenant of peace and safety for man, bird and beast.

2:21 And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth.

2:22 And the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jehovah.

2:23 And I will sow her into me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God.

2:20 very dark and no brightness in it.

2:4 I will set mine eyes upon them for evil and not for good.

2:1-7 a final judgment separating none.

Hosea describes the future as a time of restored prosperity and fertility, but one could hardly see in Amos any future at all. The supreme goal and aspiration of Hosea is that Israel will walk in perfect fellowship of life and love with Jehovah and His purpose will be realized completely in them. The following references will enable us to see the prophets' conceptions of the future.

Amos

Hosea

Conception of the Future

3:12 As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued.

5:6 Seek ye Jehovah and ye shall live.

1:11 And the children of Judah and the children of Israel shall be gathered together and they shall appoint themselves one head and shall go up from the land; for great shall be the day of Jezreel (Israel).

5:15 Repentance is the condition of restoration, "I will go and return to my place till they acknowledge their offence and seek my face."

11:10 They shall walk after Jehovah,

Hosea describes the future as a time of restored peace and fertility, but one could hardly see in Amos any future at all. The supreme goal and aspiration of Hosea is that Israel will walk in perfect fellowship of life and love with Jehovah and his purpose will be realized completely in them. The following references will enable us to see the prophetic conceptions of the future.

Hosea Amos
Conception of the Future

1:11 And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head and shall go up from the land; for great shall be the day of Jehovah (Israel).

2:13 Repentance is the condition of restoration, "I will go and return to my place till they acknowledge their offence and seek my face."

11:10 They shall walk after Jehovah.

3:12 As the shepherd rescueth out of the mouth of the lion two lambs, so shall the children of Israel be rescued.

5:8 Ask ye Jehovah and ye shall live.

CHAPTER VI. SUMMARY.

In Chapter One there were many passages in both Amos and Hosea which are doubted as originating with these early writers. The writings of various scholars were consulted concerning the prophets' literature and many passages were excluded from this thesis because there was not sufficient evidence to establish their validity. Therefore, in Amos we reject 1:1; 2:4,5 and 9:8^b-15; and in Hosea, 1:7; 3:5; 4:15; 6:11; 8:14; 14:9. The Books of Kings and Chronicles are accepted as trustworthy sources but they are not satisfactorily arranged. It is necessary to go to other sources in order to establish the chronology of the books. Archaeology speaks when the Bible is silent and clears up the difficulties concerning chronology and history. It confirms dates, events, characters, locations, and the general conditions of the eighth century.

In Chapter Two the historical background of the eighth century prophets was considered. We began with the reign of the wicked King, Jehu, (843-816 B.C.), and continued down to the Fall of Samaria (722 B.C.), tracing the political situation. The reign of Jeroboam was especially considered because the prophets are contemporaries in the latter part of his reign. Political chaos was the inevitable outcome of Israel's great prosperity and its accompanying social and economic excesses. Kings followed each other in rapid succession, and foreign alliances were bought. The courts daz-

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zled in pomp and splendor. The excessive social, economic, and religious situations became even more accentuated.

In Chapter Three a comprehensive study of the personal history and character of the prophets was made in order to understand their messages. The ministry of Amos was from about 760 B.C. to 740 B.C. and that of his younger contemporary, Hosea, at least ten years later, about 750 to 735 B.C. Amos was a native of Judah whereas Hosea was a citizen of the North and at home with his people. The call to prophecy seems to have been in response to their hearts, to the social, economic and religious situations in terms of their personal religious experiences. It was the shepherd life, in the midst of the wild threatening surroundings, which gave Amos' message its tone of stern and unrelenting justice and righteousness. Likewise, the domestic tragedy of a broken-hearted lover and husband found its echo in the ministry of Hosea. Their approach is different.

In Chapter Four the fundamental religious concepts of the prophets were discussed at length. The concept of God revealed that the God of Amos and Hosea is all-powerful, but the idea of power occupies no such place in the thought of Hosea as in that of Amos. Hosea has practically nothing to say about the omniscience of Jehovah, whereas in Amos this attribute is prominent. Jehovah is never called the God of Israel in Amos for He is the ruling sovereign of the whole world. Hosea sees Jehovah concerned especially with a single

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nation, exhibiting no interest outside of Israel. That Jehovah is just, and righteous, and moral is evident by both prophets. However, Amos universally demands these qualities while Hosea is interested only in Israel showing them. There is little mercy or love in the God of Amos but with Hosea both are plenteous. Both prophets recognize Israel is Jehovah's chosen people and that He has especially revealed Himself to Israel.

Sin to Amos was summed up in terms of injustice and unrighteousness whereas Hosea analyzed the sins in terms of "whoredom" or a lack of knowledge of Jehovah. The chief sin of Israel, in Hosea's mind, is the mixed cultus. Amos says nothing of the image worship of his day but objects to the cultus as a substitute for justice toward fellowmen, while Hosea's objection is that the cultus in itself is bad.

Amos left the problem of matching the concept of Law and Righteousness with Mercy and Love, which Hosea did admirably. Hosea, with his sensitive emotional nature, sees the tender love and sympathy of Jehovah for Israel but Amos, with his severe sense of right and justice, overlooks Jehovah's love and mercy.

Amos preached that the essence of the divine nature is absolute righteousness but Hosea said that it was love and mercy. Amos dwells on the social sins with his chief emphasis that justice and righteousness are required by Jehovah. Hosea is more interested in finding the source of sin than describing

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it in detail. Hosea's chief emphasis falls on the idea of religion as a right inward relation to God.

To Amos morality was repentance and showed itself in the reformation of morals. What Jehovah required is for Israel to practice righteousness and justice or there is no acceptance before Him. To Hosea repentance is a change of mind, an awakening to truth about Jehovah, a return unto Him, and a new understanding of His character. Jehovah cannot forgive sin without repentance but is ready, waiting, and desires to forgive. The result of true repentance is eternal harmony with Jehovah--a recognition of the eternal law of mercy and the conduct of life in accordance with it.

The prophets came to a sharp contrast on the final outcome of things. Doom is inevitable for Amos and Hosea. However, in the doom that was hastening on, Amos could see no ray of hope. Hosea saw more clearly than did Amos, with his hope based upon the divine love. Punishment must come but it is a means to an end--the salvation of Jehovah's people. In the future Israel would be in perfect fellowship of life and love with Jehovah and His purpose would be completely realized in them.

In Chapter Five a comparison and contrast was made of the fundamental religious concepts set forth in the preceding chapter.

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